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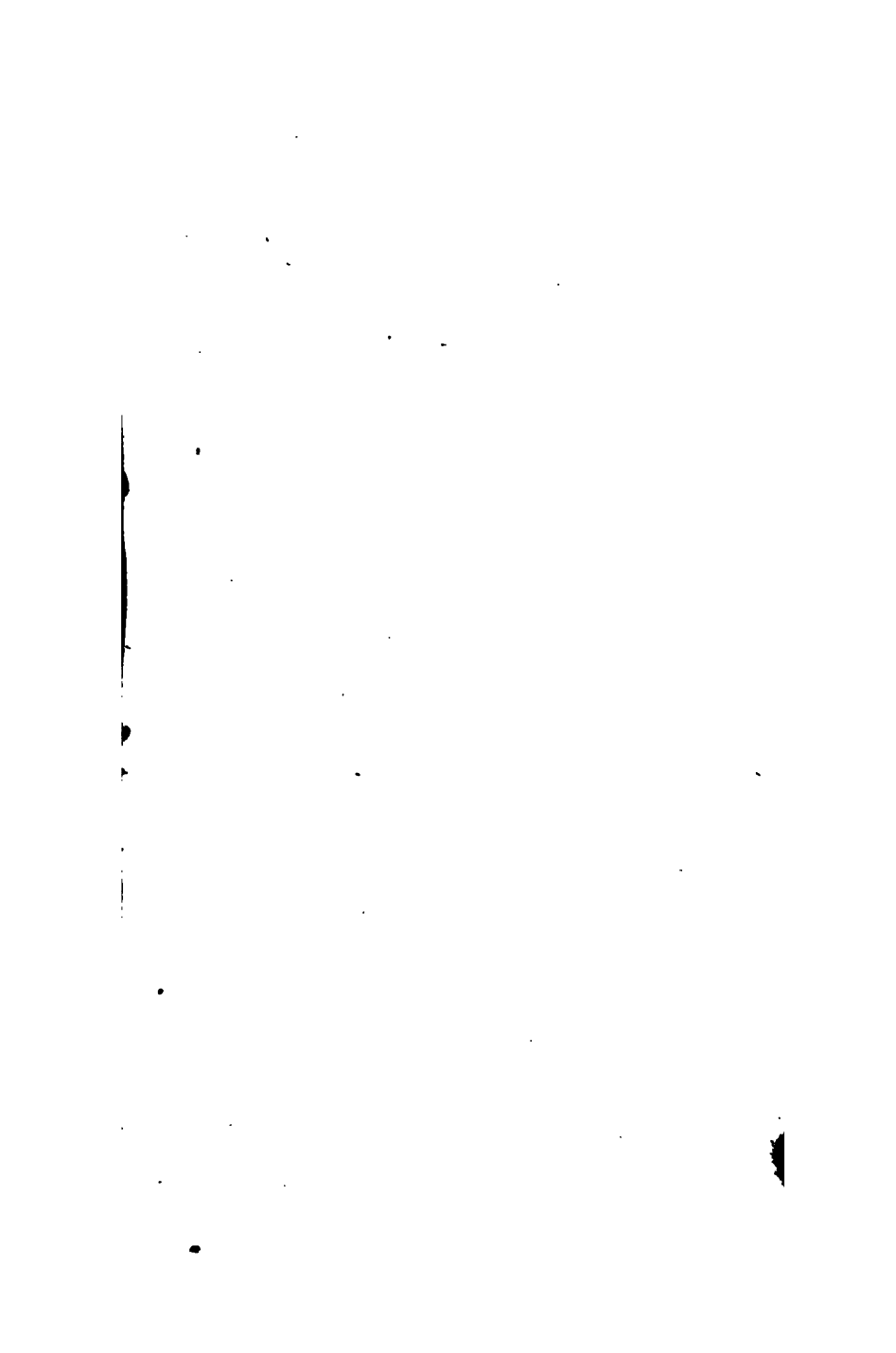


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A

COMPENDIOUS HISTORY OF THE JEWS,

PECULIARLY CALCULATED FOR
THE USE OF SCHOOLS AND OF YOUNG PERSONS.

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*By J. BIGLAND,*

AUTHOR OF "LETTERS ON ANCIENT AND MODERN HISTORY."

"NEW SYSTEM OF GEOGRAPHY, FOR THE USE OF SCHOOLS."

"POLITICAL ASPECT OF EUROPE."

ETC. ETC. ETC.

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How doth the city sit solitary that was full of people ! how is she become as a widow ! she that was great among the nations, and princess among the provinces, how is she become tributary ! Lam. i. 1.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate.

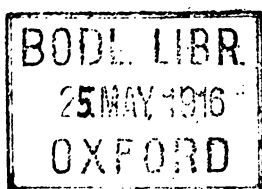
Matt. xxiii. 37, 38.

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1820.



THE  
PREFACE.

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THE design of the author in offering this treatise to the public, is to render the perusal of the Scriptures more easy and agreeable, by exhibiting a chronological and interesting view of the history of the Jewish nation, through all its revolutions and dispersions from its origin, to the present time; for a connected series of transactions and events placed before the eyes of the reader, and illustrated by appropriate observations and reflections, cannot fail of exciting his attention, and furnishing his mind with luminous ideas. In a word, it is presumed that this small volume will be found an useful accompaniment to the Bible.

The enlightened age in which we have the happiness to live, seems to be fully apprized of the propriety and importance of that celebrated observation of Pope, "The proper science of mankind is man." History being the telescope which brings that science distinctly within our view, is now considered as one of the indispensable requisites of education. It is, indeed, the mirror in which human nature, with all its modifica-



know his responsibilities and actions. A reflection and  
the results of his work are brought forward to his  
own satisfaction. History has no interest in the  
individual, as well as with government, and every  
thing in this has regard to the man. Were we  
to record it in a systematic record, all our knowledge  
of his work would be confined to the limited term of  
his or two years, and to the affairs of a single gen-  
eration. Every thing transmitted before our short span  
of life began, would be turned in oblivion; and the  
events of our own times would leave no memorial in  
posterity.

In all the seminaries of Europe, the study of Greek and Roman history forms an essential part of education, and certainly merits a high degree of attention. But the Jewish history ought not to be neglected by any who call themselves Christians. It communicates knowledge of incalculable importance, and exhibits a train of facts and events equally remarkable and interesting. The Jews were once the depositaries and guardians of the oracles of Jehovah: their religion was designed for an introduction to Christianity: and the predictions of their prophets almost constantly point to the coming of Christ to effect the salvation of men. The annals of their nation afford sufficient proofs, that all the prophecies concerning the Messiah have been long ago fulfilled: seventeen centuries and a half are elapsed since Jerusalem and its temple were destroyed, and the Jews dispersed into almost all parts of the world; yet, after so many generations and ages

have passed away, that nation still remains an unperishing memorial of the truth of the gospel, and a lasting monument of the awful dispensations of him who directs and controls all mundane affairs. The history of the Jews is, in a peculiar manner, the history of the eternal providence of God.

These considerations are at length obtaining their due influence on the minds of men. In this illuminated and illuminating age, the Bible has happily attracted the attention of all ranks, from the monarch to the mechanic and peasant; and every endeavour is used to disseminate the sacred volume amongst all the nations of the earth. In consequence of this happy taste for reading the Scriptures, the Jews have lately become particular objects of public attention, and associations, countenanced and promoted by several of the greatest and most illustrious personages of this kingdom, are formed for the purpose of promoting their conversion.

It is impossible to read that part of the Israelitish history which is comprised in the Old Testament, without feeling an irresistible curiosity to see the chasms filled up, by a succinct and chronological relation of the transactions which took place between the return of the Jews from the Babylonish captivity, and the coming of Christ. In reading the Gospels, every one also is desirous of some information relating to the events which followed the crucifixion of Jesus, and fulfilled his predictions concerning Jerusalem and the Jewish nation. And since the Jews,



may fix it indelibly in his memory ; for the powers of the mind, like those of the body, are invigorated by exercise.

This plan, which is grounded on reason, has been found by experience to facilitate and render successful the labours of the teacher, as well as to excite the attention and strengthen the memory of the learner. And as the latter is not required to repeat any part of his lesson, but only to give his answers in his own words, he will, by this method, acquire the habit of conversing with propriety, which ought to be considered as one of the great objects of education.

But although this compendium of Jewish history be chiefly designed for the use of schools and the instruction of juvenile minds, the author presumes that it will be found of some utility to persons of ripe age and mature understanding, especially to those who have not sufficient leisure or patience to wade through the ponderous volumes of Josephus and Basnage. Reading without remembering is little better than waste of time and labour ; and, it is to be observed, that after perusing the most detailed and expanded histories, the remarkable transactions and events alone retain a place in the student's recollection. This epitome exhibits all the most important and interesting occurrences of Jewish history, and, after perusing it with attention, as much will remain in the memory, as after travelling through the most voluminous works on the subject.





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THE  
HISTORY OF THE JEWS.

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CHAPTER I.

INTRODUCTORY.

*Comprising a period of 857 years, from A. A. C. 2346,
to A. A. C. 1491.*

Under an era Coharite.

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REMARKABLE EVENTS.

- The building of Babel, the confusion of Languages, &c. A. A. C. 2247.
- The building of Babylon by Nimrod, and of Nineveh by Assur, A. A. C. 2217.
- The birth of Abraham, A. A. C. 2040.
- Destruction of Sodom and Gomorrah, A. A. C. 1897.
- Birth of Isaac, A. A. C. 1896.
- The kingdom of Argos in Greece founded by Inachus, A. A. C. 1856.
- Birth of Jacob and Esau, A. A. C. 1836.
- Death of Abraham, A. A. C. 1823.
- Death of Joseph in Egypt, A. A. C. 1635.
- Moses born in Egypt, A. A. C. 1571.
- Athens founded by Cecrops, A. A. C. 1556.
- Troy founded by Scamander, A. A. C. 1546.
- Building of Corinth, A. A. C. 1520.
- Cadmus builds Thebes, and introduces letters into Greece, A. A. C. 1493.
- The Israelites brought out of Egypt by Moses, A. A. C. 1491.

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HISTORICAL studies afford a most rational amusement, while they are replete with important instruction : nothing can be more interesting than the knowledge of what has been transacted by

men like ourselves, moved by the same passions, and actuated by the same principles, as those which are implanted in our own breasts, but differently modified and directed by an infinite variety of circumstances, arising from physical and moral causes; operating differently on different individuals and communities. The heroes of romance are nothing more than creatures of the imagination; but history exhibits the actions of men who have really existed, and shows what human nature is capable of performing and suffering, in all the varying situations of life.

In our early years we are instructed in Greek and Roman history, a competent knowledge of which is justly considered as an elegant and useful accomplishment; but the history of the Jewish nation must be esteemed by christians a subject of yet greater importance. Like the annals of all other nations, it relates the virtues and vices of kings and rulers, and exhibits in a peculiar and luminous manner the misfortunes and misery attendant on wilful transgressions against the laws of the Omnipotent.

All history presents to our view the solemn and interesting spectacle of individuals and nations moving in a long funeral procession from the cradle to the tomb; and when we see not only successive generations, but mighty states and empires rising up before us, and then vanishing from our sight, we feel ourselves impelled as it were, by an invisible power, to contemplate with profound adoration the majesty of that Being in whose unlimited view thousands of years are but as one day. But the Jewish history points out more distinctly than that of any other nation the superintendence of the Almighty and eternal Author of all existence, who created and still governs the world, and who, in spite of the feeble efforts of man, possesses an universal control over human affairs.

1. The Jewish records date their commencement from a period more ancient than any memorials of history or tradition found amongst other nations; and although relating facts and events of the remotest antiquity, far surpass in perspicuity those of any other people. The Israelites, or Hebrews, were a civilized people, governed by equitable laws, when the Greeks were little better than savages; and had a regular monarchy and succession of kings, some ages before the Romans were known as a nation. From these considerations the Jewish history must be regarded as the most valuable of all ancient records; but its connexion with christianity renders it peculiarly interesting to those whose attention is not confined to the transitory affairs of this world; but whose comprehensive views extend beyond the grave.

2. Moses was not only the legislator, but also the first historiographer of the Hebrew nation; and he wrote above a thousand years before Herodotus, the father of profane history. After relating the circumstances attending the deluge, and the restoration of the world, he gives a concise but luminous account of the division of Noah's descendants into different tribes, and of the origin of the primitive nations. This is one of the most valuable documents of ancient history, and far surpasses in perspicuity, as well as in authenticity, every thing of the kind that has been left on record by Pagan writers. In this historical sketch, he traces the origin of the Hebrew nation from Noah, as he had before exhibited the genealogy of the latter from Adam, the first parent of the human race.

3. Divine Providence had wisely ordained that men should disperse themselves into different parts of the earth, in order to facilitate the means of procuring subsistence. It seems, however, that they were inclined to act in direct opposition to this wise and benevolent ordinance; for Moses informs us, that,

after they began to grow numerous, they still remained collected in the plain of Shinar, a district since named Chaldea, watered by the Euphrates and the Tigris. It is not surprising that the descendants of Noah should, at so early a period, select for their residence a country which produced abundance of provisions for both men and cattle, and was so plentifully supplied with water, an article of so great importance, especially in a hot climate. Here they began to build that famous tower, which, from the confusion of languages, obtained the name of Babel, and served only as a monument of their pride and their folly. The most judicious critics are of opinion, that if such an event had not taken place, all the nations of the earth would have continued to speak the same language, although it might have been broken into different dialects. It is not, indeed, very probable that men would ever have voluntarily set about inventing any new language.

4. It appears that men soon began to neglect the worship of the true God, which they had received from Noah, and to become vicious and dissolute while they remained in one body; but after their dispersion they sunk into a state of still greater depravity. This, indeed, cannot appear surprising: the colonies which went in search of new settlements, maintained but little communication with those from whom they had separated, especially as navigation was unknown, high roads were not yet constructed, nor letters invented. When, therefore, we consider the multiplied wants of those who dispersed themselves over the different parts of the earth, we may readily perceive the causes which concurred to plunge them into barbarity and ignorance.

5. It may be presumed that, considering the different capacities of men, as well as their difference in bodily strength, some would, at a very early period, acquire an ascendancy over the others; and that in

most cases, those who by any means whatever became the most powerful, would keep possession of their ancient seats, while the weakest and most depressed would be obliged to migrate into distant parts, in order to obtain subsistence and independence : many would also be expelled from their respective tribes or communities, for real or pretended crimes, and many by the influence of faction. These exiles or adventurers would have to launch out into a world unknown, where the earth, overgrown with forests or covered with morasses, presented nothing for the support of man, except what could be procured by hunting, or in maritime situations by fishing. Besides the construction of some sort of habitations, which would be their first care, they found it necessary to cultivate the soil, to cut down forests, to drain marshes, to make roads, and to supply an infinity of wants : they had, in a word, to encounter the same difficulties as the first settlers in newly discovered countries meet with in modern times, with very inferior means of surmounting them. From these considerations it appears not surprising, that as men removed farther from the original seats of population, they should continually sink deeper into barbarity : under the pressure of so many wants, their attention was necessarily occupied in providing for the body, while the culture of the mind was neglected.

This turmoil of migration continued several ages ; but it seems probable that a considerable part of the old continent was, in some degree, peopled before the time of Abraham. In the mean while, the indulgence of sensuality, and the gratification of the passions, had produced their pernicious effects amongst those who had not removed far from their primitive seats. They had not, indeed, wholly neglected intellectual pursuits ; they had even made some progress in arts and sciences ; but they had corrupted natural

kind, always honour the memory of the wise and the good ; but courts are often ungrateful, and kings are too frequently led into error, or rendered forgetful of past services, by the circumstances of the moment, the pressure of affairs, or the intrigues of evil counsellors. Although Joseph had conferred the most signal benefits on Egypt ; although he had not only strengthened the power of the crown, but preserved the people from perishing with hunger ; yet the court, in process of time, forgot all the advantages which had been derived from his administration. The king whom he served had justly appreciated his services, and assigned to the sons of Israel and their descendants, a settlement in the district called Goshen, near the head of the Delta, one of the most fertile parts of Egypt, where they multiplied and prospered exceedingly, growing rich in flocks and herds, which constituted the chief wealth of those primitive times. But after the monarch and the minister had been some time dead, a succeeding king, being actuated by a weak and jealous fear, imagined that the Israelites might grow too powerful for the Egyptians ; and therefore, resolved to treat them as slaves rather than as subjects, a measure equally unjust and impolitic : he compelled them to make brick for the building of new cities and other public works. Some learned men have supposed that the Israelites were employed in building the pyramids, and Dr. Edward Daniel Clarke leans to this opinion, which, however, is not supported by any authentic or very probable evidence : from the scriptural account, it appears that they were chiefly employed in the making of brick ; but only one of the pyramids near Saccara was built of that kind of material, the others being of stone. The problem, however, can never admit of a solution, and every thing relative to the raising of those stupendous monuments of human labour and royal vanity, must remain buried in perpetual obscurity.

10. The tyranny exercised by Pharaoh over the children of Israel, did not check their increase; and the cruel monarch ordered the midwives who attended their women, to put all the male infants to death: but here the Almighty began to interfere in behalf of his people, and disappointed the inhuman schemes of the king. The midwives disobeyed the royal mandate, and by various contrivances many, or perhaps even most, of the male children, were preserved alive. Amongst these was Moses, the future deliverer of his nation from oppression and servitude: being appointed to act so important a part in the deliverance of the Israelites, his birth and preservation were marked by an extraordinary interposition of divine Providence. Having fallen, in a singular manner, into the hands of the king's daughter, that princess educated him as her own son, amidst all the splendour of the court, and in all the learning of the Egyptians, who were then the most scientific people in the world.

11. Pharaoh still continued to oppress the Israelites, until Moses was grown up to maturity.* It appears that this extraordinary man was by some means informed of his origin; he was consequently fired with resentment at seeing his nation oppressed and enslaved, and killed an Egyptian who ill-treated an Israelite. His flight in consequence of this action, his sojourning with Jethro the priest of Midian, his return into Egypt, the miracles which he wrought before the king and his court, the extorted consent of that prince to let the Israelites depart from his dominions, and his pursuit of them afterwards, are all circumstantially related in the book of Exodus, from the 2nd to the 14th chapter inclusively. And as it is our desire and design, in this work, to excite every one to an

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* It is to be observed, that Pharaoh was not a proper name, but a title indicative of royalty, and borne by all the native kings of Egypt, in addition to their names.

attentive perusal of the sacred scriptures, we shall, therefore, refer the reader to that ingenuous and interesting narrative, after offering a slight sketch of the final catastrophe of that impious and tyrannical monarch, accompanied by a few appropriate reflections.

12. The power of Jehovah had been sufficiently demonstrated to Pharaoh, by the miracles wrought in his presence, and the plagues inflicted on his kingdom; but he was still unwilling to lose such a number of slaves, and always changed his mind, after repeatedly giving permission to the Israelites to depart from his territories. This conduct, which exhibits a combination of avarice, duplicity, tyranny, irresolution, and impiety, was at last the cause of his destruction. His ultimate consent to their departure being finally extorted, by the death of all the first-born, the Israelites began their march; but the malevolent disposition of the king, induced him to make a last effort to prevent their egress, or effect their destruction. Having mustered the whole armed force of his kingdom, he commenced a vigorous pursuit of the fugitives, and overtook them in the desert which lies on the western side of the Red Sea. No situation could appear more desperate than that of the Israelites at this critical juncture: the sea in their front, and a powerful army in their rear, while they were not only, in all probability, unarmed, but also encumbered with their wives and their children, their cattle and moveables, formed a combination of difficulties, which without the divine interposition, it was absolutely impossible to surmount. But Moses, whose confidence in God remained firm and unshaken, dispelled their apprehensions by assuring them, that without any efforts of their own, they should see every obstacle vanish. The event verified his prediction. That Being who possesses an unlimited control over universal nature, caused an easterly wind to blow with

such force, as to cause the waters of the Red Sea to leave their usual bed, and recede to the right and the left, so that this vast multitude passed over on dry ground, without danger or difficulty. Pharaoh, with his army, also entered the sea, closely following their footsteps; but the Israelites had no sooner passed over, than the wind having either ceased or changed, the waters returned to their bed, and overwhelmed the host of the Egyptians. The place where this extraordinary passage was effected, is a little below Suez, where the width of the Red Sea is contracted to a narrow space. The whole transaction is circumstantially related in the 14th chapter of Exodus; and in the 15th, we find the song of Moses in praise of the Lord of the universe, who had so wonderfully accomplished the deliverance of his people. This song was in elegant Hebrew verse, and may be remarked as the first poetical composition that is mentioned in history.

13. These wonderful events call for some reflections. Infidels have denied their authenticity, and pretended that the story is incredible, forgetting that he who formed the universe, and gave to nature her laws, can, at his pleasure, either suspend or alter their operation. There are a number of natural phenomena which would appear incredible, were they not so often witnessed as to dispel incredulity, and to cease from exciting astonishment. Who, indeed, would believe the existence of volcanos, and that several mountains, such as Etna in Sicily, Hecla in Iceland, and several of the Andes, throw out volumes of flame from a covering of snow, were not these facts so generally known. He, therefore, who created the Red Sea, could not be at a loss for means to divide or dry up its waters. And in reflecting on the mystery which envelopes the process of vegetation, the production of metals and minerals, the powers and propensities of animal life, and other known operations of nature, we

cannot but regard it as the highest presumption in man, to pretend to limit the power of Omnipotence.

14. Amongst the positive proofs of the miraculous egress of the Israelites from Egypt, we must not forget the feast of the passover, which was instituted in commemoration of the event. Throughout the whole history of the Jewish nation we see the regard that was always paid to this festival. It has from time immemorial been annually celebrated by the Jews in all ages and countries down to this day, and no writer whatever has been able to trace it to any other origin. And it must here be observed, that solemn festivals constantly celebrated by a whole nation, in order to perpetuate the memory of any important event, constitute the strongest kind of historical evidence.

15. The obduracy of Pharaoh has given rise to various discussions. It is repeatedly said in the scripture, that the Lord hardened the heart of that prince. To take this expression in the literal sense would be blasphemy, as it makes God the author of sin. The real meaning is, that God permitted Pharaoh to harden his own heart, by yielding to the impulse of his passions. By the following expression in the 16th verse of the 9th chapter of Exodus, "And in very deed for this cause have I raised thee up for to show in thee my power, and that my name may be declared throughout all the earth," we might, without some reflection, be led into an egregious error in a matter of great importance. The Almighty and most merciful God, the benignant Father of all, never brought any man into existence, with a view of being glorified by his destruction: to form such a conception, would be to ascribe to God the properties of Moloch. Pharaoh was a man of a tyrannic, impious, and obdurate disposition, and such he would undoubtedly have been, had he been destined to labour with the pick-axe and spade, or to bear a shepherd's crook instead of a sceptre. But in a private and abject

station, his malignity would have been less conspicuous and active, than when possessing the pre-eminence of royalty. The Almighty, therefore, who rules all human affairs, and by whose will and appointment kings hold their sceptres, did not bring this unhappy prince into existence for the purpose of deriving glory from his ruin; but instead of destining him to a private station, he placed him on the throne of Egypt, in order to afford him a wider sphere of action, and to convince the surrounding nations that the people of Israel were in a peculiar manner under the divine protection.

Questions for examination.

CHAPTER I.

N. B. The preceptor may, if he pleases, examine the pupil on the chronological table, placed at the head of the chapter, in order to fix the events more firmly in his memory.

1. WHAT history is the most ancient?

Ans. The Jewish history.

Whether were the Jews, the Greeks, or the Romans, the most ancient nation?

Ans. The Jews.

2. Who was the first historian of the Jews?

Ans. Moses.

From whom does he trace their origin?

Ans. From Noah, and even from Adam.

3. Where was the plain of Shinar?

Ans. In Chaldea.

By what rivers is Chaldea watered?

Ans. The Euphrates and the Tigris.

4. What did men begin to neglect?

Ans. The worship of the true God.

5. When men began to disperse themselves, what had they to perform?

Ans. To build houses, to cut down forests, to make roads, to drain marshes, &c.

6. In what state was the human race when God called Abraham?

Ans. Sinking into ignorance and idolatry.

7. What was the cause of the dissension amongst the sons of Jacob?

Ans. Joseph's communication of his dream to his brethren.

8. Where is the history of Joseph related?

Ans. In the 39th, &c. chapters of Genesis.

9. In what work did Pharaoh employ the Israelites?

Ans. In the making of brick.

10. How was Moses brought up?

Ans. At the court of Pharaoh, in all the learning of the Egyptians.

11. Where are the adventures of Moses related?

Ans. From the 2nd to the 14th chapter of Exodus.

12. Where did the Israelites pass the Red Sea?

Ans. A little below Suez.

What was the song of Moses—Exodus, chapter 15th?

Ans. The first poetical composition of which we have any knowledge.

13. _____

14. What is the strongest historical evidence?

Ans. Solemn festivals celebrated in commemoration of public events.

15. What is meant by the Lord hardening Pharaoh's heart?

Ans. That the Lord permitted him to harden his own heart, by yielding to the impulse of his passions.

CHAPTER II.

Comprising a period of 412 years, from the egress of the Israelites out of Egypt, A. A. C. 1491, to the establishment of the monarchy under Saul, A. A. C. 1079.

Israelitish government.	Cotemporary events of profane history.
Under Moses	The first olympic games celebrated in Greece, A. A. C. 1453.
Joshua	Belus reigned in Babylon, A. A. C. 1332.
The Judges	Ninus reigned in Assyria, A. A. C. 1267.
	The inhabitants of Attica united by Theseus, king of Athens, A. A. C. 1257.
	Tyre built, A. A. C. 1252.
	Troy taken by the Greeks, A. A. C. 1184.

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WE have hitherto viewed the Israelites as a weak, dependent, and oppressed tribe during their bondage of above one hundred and forty years in Egypt. But from their egress out of Egypt, we must date the commencement of their history as an independent nation. Having proceeded from the eastern coast of the Red Sea to mount Sinai, the Deity gave them a code of laws for the rule of their religious, political, and moral conduct. In this important affair Moses acted as interpreter between God and the people.

1. The superior excellence of the laws of the

Israelites, when compared with those of other ancient states, shows that they were not of human invention. The rulers of the Gentile nations, in order to enforce a more ready obedience from the people, often claimed the sanction of some ideal divinity to the laws which they deemed it expedient to establish. This was the conduct of Minos in Crete, of Solon at Athens, and of Numa at Rome, who pretended to have received his institution from the goddess or nymph Egeria.—But Moses was the only legislator of antiquity that promulgated a code of laws in the awful and august name of one God, the Creator and Ruler of the universe; and the excellence of his institutions affords a strong proof of their divine origin.

2. That portion of the Mosaical law which we distinguish by the appellation of the commandments, was nothing else than the law of nature, developed and reduced into positive precepts and prohibitions. Its first object was to establish right notions of the supreme Being, the unity of his essence, and the perfection of his attributes. This, indeed, is the basis of all true religion, and of all good morality; for without this knowledge it is impossible either to offer to the divine Majesty a rational and acceptable homage, or to act in conformity to his will. The first and second precepts of this law prohibit idolatry, and every thing that has a tendency towards its introduction. The third impresses on the mind an habitual reverence for the Deity, in forbidding the profanation of his sacred name. The fourth inculcates the duty of keeping the sabbath-day holy. The fifth that of honouring parents and superiors, a duty so essential to the preservation of order; and the rest prohibit all the crimes that injure individuals, and trouble society.

3. This part of the Jewish law being founded on reason, and sanctioned by revelation, is binding on all men, in all ages and countries. The rest of those

institutions were adapted to the peculiar circumstances of the Israelitish nation, and were not designed for rules or precepts to any other people. The nature of some of them showed that they were not calculated for general use; because in many countries they must have been impracticable. The prohibition of kindling any fire on the sabbath, (Exodus xxxv. 3.) would in northern climates have been an intolerable hardship; and the same may be observed of the injunction, (Deut. xvi. 16.) that all the males should make their appearance three times in the year at the principal place of worship. Had the Mosaical religion been binding to other nations, a journey to the temple of Jerusalem could have been performed by very few persons from France, England, or Sweden, and by fewer from China, and several other countries, which were all peopled long before the coming of Christ.

4. The institutions of the Israelites embraced every circumstance, religious and civil. They regulated not only the ceremonies of their worship, and the establishment and succession of the priesthood, but also the rules of war, the division of the spoils, &c. as well as the civil rights of the people. The inalienability of estates, which could only be sold for forty-nine years, and in the fiftieth reverted to the original proprietors or their heirs, is an institution, the probable effects of which, if it existed in any modern nation, would give rise to curious questions of political economy. It had certainly a tendency to render a country populous, rather than rich, to maintain an equality of fortunes, and to promote domestic and social happiness, rather than national wealth.

5. Several of the Mosaical institutions were merely ceremonial; but some of them, which seem to us to be trifling, were of considerable importance to the Israelites. Their frequent ablutions, and several other observances, with their abstinence from certain kinds of food, but especially from blood, were con-



ducive to health in a hot climate; and their general attention to cleanliness was also an emblem of purity of mind.

6. The description of the tabernacle, which was constructed in the wilderness, is a curious and valuable document, showing the state of the arts amongst the Israelites in that remote age. It appears that neither materials nor ingenuity were wanting, the former they had brought from Egypt, and the latter they had learned in that country. The Egyptians had long been a civilized people. Their country abounded in workmen of considerable abilities, and was then the chief seat of the arts and the sciences. The Israelites could not have lived so long amongst them, without acquiring some knowledge of their arts, especially as they had not always been held in that abject state to which they were at last reduced. Accordingly we find in the 25th, 26th, &c. chapters of Exodus, that they had amongst them persons of great ingenuity and skill in various sorts of ornamental workmanship. The engraving of the names of the twelve tribes on as many different stones in the high-priest's Ephod, (Exodus xxviii.) is a proof that some of the elegant arts had made a considerable progress amongst the Israelites, as well as amongst the Egyptians.

7. In the second year after their departure from Egypt, while they were yet in the wilderness, Moses took a census of the Israelitish people, and found that the number of men above twenty years of age, and able to bear arms, exclusive of the Levites, who were set apart for the service of religion, amounted to six hundred and three thousand five hundred and fifty. This formidable force then proceeded on its route, in the order described in the 2nd chapter of the book of Numbers. The different marches and encampments of the Israelites are more circumstantially stated, than those of any other migration or military progress

recorded in ancient history. Not only the places where they encamped are particularly mentioned, but also the order in which they broke up their camps and proceeded on their march, are minutely described.

8. The Amalekites were the first people that opposed their progress. A battle was fought between the two nations, and after an obstinate conflict, Israel was victorious. By this unprovoked attack, the Amalekites incurred the divine displeasure, which, at a future period, fell heavy on their posterity.

9. It has already been stated that the chief design of this work is to lead the pupil to an attentive perusal of the scriptures. In conformity to this plan, we shall therefore omit the particulars of the progress of Moses and the Israelites towards the land of Canaan, and for a circumstantial account of these matters, shall refer the student to the sacred volume. It will here suffice to observe, that Moses, after being long harassed by the murmurings and seditions of his own people, and the opposition of foreign enemies, surmounted, by the divine aid, every obstacle that presented itself in his way, and conducted the children of Israel to the borders of the promised land.

10. During the space of forty years which they had spent in the wilderness or deserts of Arabia Petrea, a whole generation had passed away, in consequence of their murmurs against the dispensations of the Almighty, who had wrought such wonderful works in their favour. On taking a second census, the men fit for war amounted to six hundred and one thousand seven hundred and thirty; but amongst these, as the sacred historian informs us, there was not a single man that had been numbered in the first census. Moses himself was favoured with a view of the promised land from the top of Pisgah, the highest peak of mount Nebo, nearly opposite to Jericho, but was not permitted to enter its borders; and having completed his ministry, died in the country of Moab.

His brother Aaron, the first high-priest of the nation, died some time before, and was succeeded in the pontifical dignity by his eldest surviving son, Eleazar. Moses had lived to the age of a hundred and twenty years, without any diminution of his bodily or mental faculties. The account of his death was probably written by his successor Joshua, or at least by his direction; but the place of his interment was kept a profound secret. This concealment of his grave was, in all probability, a precaution to prevent the people from paying an idolatrous homage to his remains.

11. Moses had, by the divine direction, chosen Joshua, the son of Nun, for his successor. The whole history of Joshua consists of details of the military transactions of the Israelites, in taking possession of the promised land of Canaan. For the sake of brevity, we shall not mention the particulars of these affairs, but shall refer to the scriptural history, especially to the 12th chapter of the book of Joshua, where the reader will find the enumeration of the cities which they took, and the kings whom they conquered. But in reading the details of those victories and conquests, the inadequacy of language to accuracy of description, may lead us to form erroneous ideas. Thrones and royalty are words of high sound and import; and from contemplating a state of things long since established, our imagination is accustomed to view regal dignity as always surrounded by power, pomp, and splendour. Such has, indeed, been the case ever since large kingdoms and empires were formed by the union of many small states, whether by conquest or peaceable means. But the kings of primitive times reigned over a small number of subjects within a narrow territory, and consequently possessed little wealth, and displayed but little grandeur. Such were the early kings of Greece, as well as the first kings of Rome; and such undoubtedly were the kings of the Canaanites whom Joshua and

the children of Israel subdued. The most powerful amongst them reigned over kingdoms far less extensive than the smallest of our English counties; and it is highly probable that the dominions of some of them were inferior to several of our country parishes. They seem, indeed, to have resembled the German chieftains mentioned by Tacitus in his treatise, "*De moribus Germanorum*;" and with respect to power and magnificence, bore no resemblance to the monarchs of modern times.

12. The conquest of Canaan being nearly completed, the land was divided by lot amongst the twelve tribes of Israel, and afterwards subdivided amongst different families. This division is particularly described in the 18th and 19th chapters of the book of Joshua; and the annals of no other nation present so perspicuous an account of the parcelling out of a conquered country.

13. Joshua having put the Israelites in possession of the promised land, assembled all the magistrates and principal persons of the twelve tribes; and after reminding them of the signal favours which they had received from heaven, he exhorted them to continue steadfast in the worship of Jehovah the one true God, giving them the strictest charge to avoid the snares of idolatry. The assembled chiefs, in the name of the whole nation, gave their assent, and bound themselves by a solemn oath to adhere to the law delivered on mount Sinai. Joshua having now accomplished the work assigned to him by Providence, was ready to resign his soul into the hands of his Maker. He died at the age of a hundred and ten years, leaving a name unblemished by any vice or weakness: confidence in God, obedience to his commands, an undeviating adherence to his law, dauntless courage, and true patriotism, were prominent traits in his character.

14. The example and exhortations of Joshua, and still more, a sense of the multiplied favours which

God had conferred on the nation, retained the existing generation in its obedience to the law. But man is prone to deviation from religion and virtue: a new generation arose, and the zeal of the people began to decline. The counsels of their great leader were in a few years forgotten, the laws derived from heaven were disregarded, and the worship of God was neglected. For this flagrant ingratitude, the Almighty withdrew his protecting aid, and suffered them to fall under the yoke of several of the neighbouring nations. No punishment, indeed, could be better adapted to their guilt: nothing could be more just, than that they who would not obey their divine Sovereign, should be brought under subjection to human tyrants. The first of those oppressors, who held the Israelites under bondage and tribute, was Eglon, king of Moab, who terminated his day of tyranny by assassination. Ehud an Israelitish patriot, being deputed to carry him the accustomed tribute, seized that opportunity to kill the king; and during the confusion occasioned by his death, he destroyed great numbers of the Moabites, and thus delivered his nation from its subjection to foreigners. A transaction of a somewhat similar nature took place in the case of Sisera, commander of the army of Jabin, the next oppressor of Israel. That general, being defeated in battle by the Israelites, and flying from his pursuers, took refuge in the tent of Jael, a woman of rank amongst the Kenites, with whose family and tribe he was at peace and in friendship. But where he expected safety, he met with destruction, being murdered in his sleep by his hostess, in the manner related in the 4th chapter of the book of Judges.

15. Commentators have exercised their ingenuity in discussing the subject of those murders. Some of them condemn, and others endeavour to exculpate both Ehud and Jael; but the two cases seem evidently different. Ehud did not assassinate a sovereign to

whom his allegiance was due, but a tyrant, the oppressor of his nation, whose iron yoke Israel could not shake off, except by some desperate attempt. This is all that can be said in justification of Ehud; and, indeed, the scriptural history, in saying that God raised him up to be a deliverer of Israel, seems to imply that he acted under a divine commission. But it often happens, that the almighty Ruler makes use of wicked men, as the instruments of his vengeance on others who have filled up the measure of their iniquity, and affords them the opportunity of performing this service without exculpating the agents. Whatever may be the case in regard to this affair, the action of Ehud is not to be considered as an example for imitation. Murder is abominable in the eyes of God; and it ought to be so in the eyes of men.

16. The murder of Sisera, by Jael, admits of no exculpation, and neither religion nor morality can hesitate in pronouncing judgment on this female assassin. It is true, that in the song of Deborah and Barak, she is declared blessed amongst women. But although the scripture says, "Thus sung Deborah and Barak," it does not inform us that their song was divinely inspired. It seems to have been merely a song of exultation, on seeing themselves and their nation delivered from a formidable enemy. The family and tribe of the murderess were at peace and in friendship with the prince, whose armies Sisera commanded; and in consequence of this good understanding, he accepted her invitation into her pavilion, expecting to conceal himself from his pursuers. Her apparent kindness in providing refreshments and inviting him to repose, increased his confidence; and the murder of this commander in his sleep, was a crime which admits of no excuse or palliation, and for which no motive can be assigned but the desire of gaining the favour of the conquerors. If we carefully

peruse the story, we shall find the whole transaction marked with lying, treachery, cruelty, and violation of hospitality—with every thing that appears the most incompatible with the female character. By Israelites rejoicing at the destruction of an enemy, Jael might be called blessed; but by a Christian, her name can never be pronounced with the addition of this epithet.

17. During the period of about three hundred and thirty years, the Israelites were governed by judges. These magistrates possessed a power like the dictators at Rome. But they were neither hereditary governors, nor were they chosen by the people: they were properly the vicegerents or lieutenants of God, the only sovereign of Israel, and were always appointed by him in a supernatural way. Their office was not continual, and there were intervals in which there was no judge in the land. As they were extraordinary persons, they were raised up only on extraordinary occasions, to be instruments in the hand of God, for delivering their nation from the tyranny of neighbouring powers; and it does not appear that they had any salary or emolument from the state.

18. The chronology of the book of Judges is extremely embarrassed and difficult; as is also that of profane history during the same period; and there is no agreement amongst the learned on these subjects. The chronology of Josephus disagrees with that which the most judicious critics have deduced from the Hebrew text of the scriptures. Archbishop Usher, Sir John Markham, Dr. Adam Clarke, and many other sagacious chronologers have devised different systems for reducing the chaos to some sort of order; but they have not been able to come to any agreement; and where the most eminent chronologers differ in their opinions, it is in vain to look for accuracy. To point out a land mark or two in this ocean of chronological obscurity, it may suffice to observe,

that Deborah and Barak are supposed to have judged Israel about A. A. C. 1257, when Ninus, the son of Belus, reigned in Assyria: that Semiramis, of whom ancient history relates so many fables, reigned in Babylon about A. A. C. 1215, eight years before Gideon began to judge the Israelites; and that Jephthah, after judging the same people six years, died A. A. C. 1184, about the time of the destruction of Troy.

19. This period, besides being the most obscure and the most difficult to reduce to any sort of chronological order, is also the most turbulent and anarchical part of the history of the ancient Israelites; but it abounds with extraordinary occurrences and singular adventures. These we shall not undertake to detail, nor even to enumerate, as they are all related in the scriptures, and it is requisite to avoid useless repetitions. The history of Gideon, who delivered Israel from the oppressive tyranny of the Midianites, is circumstantially narrated in the 6th, 7th, and 8th, chapters of the book of Judges, and that of his son Abimelech, in the 9th. The victory of Jephthah, and the sacrifice of his daughter—a story which has puzzled all commentators, will be found in the 11th chapter of the same book.

20. The history of Samson, which occurs in the 14th, &c. chapters of Judges, and is known to almost every school-boy, calls for a few short remarks. Endowed with preternatural strength, he undertook the deliverance of his countrymen from the Philistines, and so long as he placed his confidence in God, success attended his enterprises. It seems, however, that he began to forget his Maker, and rely too much on his own strength. He suffered himself to be duped out of his liberty by a Philistine harlot, who brought him to ruin. Being thus, by his own imprudence, taken prisoner by the Philistines, who put out his eyes in order to disable him from doing them any



further mischief, he seized a favourable opportunity of giving them a more fatal blow than they had ever before received from his hands. On the day of a great festival, when the lords and chieftains of the Philistines were assembled, they caused Samson to be fetched from his prison, that they might indulge their pride and revenge in triumphing over their fallen enemy. The building, in which they were, was so constructed as to rest wholly on two pillars, most probably placed in the centre. Samson being, at his own request, permitted to lean with his hands against these two columns, invoked the Divine aid to enable him to avenge himself and his country. His prayer was heard; his former strength returned; he pushed down the pillars, and buried both himself and the assembled Philistines, under the ruins of the building.

21. This extraordinary and desperate action has given rise to a doubt whether Samson was not guilty of suicide. Commentators and divines have cited him before their tribunal, in order to try his cause and pronounce sentence. In deciding this case, it ought, however, to be remembered, that previous to carrying his design into effect, he implored the aid of Jehovah, and seems to have acted under the Divine influence. His situation appears to have resembled that of a soldier. When a person engages voluntarily in warfare, he ought to be convinced of the justice of the cause; but after he has enrolled himself, he is no longer to consult his personal safety, but to consider his life as an offering to be made for his country, whenever the public service can be materially benefited by such a sacrifice. In such a case, he ought without hesitation to rush upon certain death in the ranks of the enemy, or in mounting the breach in the assault of a fortress. Samson was placed in a similar predicament, his preternatural strength having been given to enable him to serve his country against its oppressors. Impartial truth obliges us to confess

that the character of Samson is far from being unexceptionable. Seeing himself endowed with extraordinary gifts, he seems to have claimed an exemption from the injunctions of the law, and very few traces of religion or morality, are discoverable in his history. But whatever were the errors and faults of his life, his death was truly patriotic, and he may be fairly acquitted of suicide.

22. The next ruler of Israel that makes a conspicuous figure in history, was the high-priest Eli, a pious and good man, in regard to his own actions; but his laudable qualities were eclipsed by a weakness too common to parents, and which has often been followed by consequences fatal both to them and their offspring. Although he himself steadfastly adhered to the commandments of God, and was zealous for the law, yet he neglected to restrain the vicious inclinations of his sons, who disgraced the religion of Jehovah, by abominations equal to those which were practised by the heathens, in the worship of their idols. This criminal complacency incurred the Divine displeasure, and brought ruin on him and his house. In a battle fought with the Philistines, Israel was defeated; the sons of Eli were slain; and the sacred ark fell into the hands of the enemy. When these fatal events were announced to Eli, he heard of the defeat of the army, and the death of his sons, with calm resignation; but when he was told that the ark of God was taken, the news overpowered his feelings, and falling from his chair, he broke his neck by the fall. His death was a proof that religion and patriotism were the leading principles in his mind; and that his paternal weakness was the only blemish in his character. The history of this venerable magistrate and his sons is pathetically related in the 2nd, 3d, and 4th chapters of the 1st book of Samuel, and affords a perpetual lesson both to parents and children.

23. Samuel, the prophet, was the last of the judges

of Israel ; and about the time in which he commenced his ministry, the ark of God was sent back by the Philistines, in the manner recorded in the scripture. The extraordinary circumstances attending his birth, were a proof of his being chosen by the Almighty for some great purpose. Under his auspices the Philistines were expelled from the territories of Israel ; and the people enjoyed peace and security during the time of his administration. Being at length far advanced in years, and unable to bear the fatigues and cares of government, he committed to his sons the management of public affairs ; but they soon deviated from the course pointed out by their father's example ; and their irregularities produced an important change in the political economy of the Israelitish nation.

24. Until this period, the government under which the Israelites had lived, ever since their egress out of Egypt, was a theocracy. God himself was their king, and they acknowledged no other sovereign. Moses and Joshua were chosen leaders to conduct them into the promised land ; and the magistrates who dispensed justice amongst them, assumed no authority but in his name, and as his agents. Even the judges, as is already observed, acted under no political sanction, but were raised up by Providence at particular times, and in particular emergencies. But at the period under consideration, a complete revolution took place in the form of the government. The people, disgusted at the maleadministration of Samuel's sons, and emulous of being like the neighbouring nations, demanded a king. Samuel informed them what sort of a king they were to expect, and painted in glowing colours, the common abuses of regal power in those semi-barbarous times. The Israelites, however, persisting in their demand, their request was granted. Saul, a Benjamite, was, by a particular dispensation of Providence, appointed to be their first king ; and

Samuel instructed him in the manner in which he ought to reign.

Thus after reviewing a long period of turbulence, and often of anarchy, we are come to fix our eyes on a scene of greater regularity. But here it is necessary to consider, that only the form of the government was changed, and not its essence or spirit; the fundamental principle of the Israelitish constitution was the acknowledgment of Jehovah as the sole sovereign, and in this there was no alteration: the kings, as well as the former magistrates, were regarded as the representatives and viceregents of God; and good princes ought to be revered as such in all nations.

### *Questions for examination.*

#### CHAPTER II.

1. WHAT did the excellence of the Mosaical laws tend to prove?
2. What are the commandments or moral law?
3. How does it appear that the Mosaical institutions were not binding to other nations?
4. What did the Israelitish institutions embrace?
5. To what were many of them conducive?
6. What did the construction of the tabernacle show?
7. To what number did the first census of the Israelites amount?
8. Who were the first that opposed their progress?
9. Who brought the Israelites to the borders of the promised land?
10. To what number did the second census of the Israelites amount?
- Who was the first high-priest?
- Who viewed the promised land, but was not permitted to enter it?
- Whose grave was concealed?
11. Who succeeded Moses as leader of the Israelites?
12. In what part of the scripture is the division of the land of Canaan particularized?

13. What was the character of Joshua?

14. What did the next generation of the Israelites neglect?

What were the consequences?

15. Who are often employed as instruments of Divine vengeance?

16. By what was the murder of Sisera by Jael characterised?

17. How long were the Israelites mostly governed by judges?

How were the judges appointed?

18. \_\_\_\_\_

19. Where is the history of Gideon and Abimelech found?

Where do we meet with the history of Jephthah?

20. In what part of the Old Testament do we meet with the history of Samson?

21. To what has the story of Samson's death given rise?

What is the duty of a soldier?

What is the character of Samson?

22. Where do we find the history of Eli and his sons?

23. Who was the last judge of Israel?

24. What had the government of Israel hitherto been?

## CHAPTER III.

*Comprising a period of 120 years, from the accession of Saul,  
A. A. C. 1095, to the death of Solomon, A. A. C. 975.*

| Kings of Israel.                           | Cotemporary events.                                                                    |
|--------------------------------------------|----------------------------------------------------------------------------------------|
| Saul, A. A. C. <sup>Accession:</sup> 1095. | Codrus the last king of Athens<br>devotes himself for his coun-<br>try, A. A. C. 1069. |
| David ..... 1055.                          | Regal government abolished and a<br>republic established at Athens,<br>A. A. C. 1069.  |
| Solomon ..... 1015.                        |                                                                                        |

SAUL being appointed king, the office of Samuel as judge of Israel was consequently at an end. On his retiring from that high station, he made a solemn appeal to the people on the equity of his government, and received this satisfactory answer, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken ought at any man's hand." Samuel, indeed, had never sought his own glory, nor increased the public burdens by an extravagant expenditure: he had never endeavoured by fallacious representations to dazzle and delude the people, or to impose false grandeur in the place of true greatness and substantial prosperity. During the time of his government, he had reformed many abuses in the state, and raised it to a pitch of political importance, to which it had long been a stranger. If we search the annals of the world for an example of a consummate statesman, we need only to peruse the history of this immaculate judge of Israel.

1. Although Samuel was no longer chief magis-

trate, he still acted as prime minister to Saul, and aided him with his wise counsels. He seems, indeed, to have remained the civil and ecclesiastical governor, Saul being little more than general of the Israelitish forces. In his office of minister, he set the highest example of zeal, diligence, and inflexible integrity. He reproved both the king and the people for their transgressions, with a boldness which nothing but a sense of divine authority could inspire. If there ever was a heaven-born minister it was Samuel, in whose public and private character there was no blemish, and whose parallel can scarcely be found in ancient or modern history.

2. Saul reigned about forty years over Israel, and his reign was extremely turbulent and troublesome. He was almost continually engaged in wars with the Philistines, and other neighbouring nations. In these incessant hostilities he was generally victorious, and bravely supported the independence of his kingdom, although it does not appear that he made any important conquests. During these transactions, Saul received a divine commission to exterminate the Amalekites, a bloody and ferocious race, who had always been implacable enemies to Israel. Saul invaded their territories with an army of two hundred and ten thousand men, and his expedition was completely successful. But neither he nor his troops fully executed the commission received from heaven. Although they made a terrible slaughter of the Amalekites, their avarice prompted them to save the best of the cattle and the spoils; and Saul, either through pride or ill-judged compassion, or, perhaps, through respect for fallen royalty, spared Agag, the captive king. On this account, Samuel, who was above either fear or flattery, formally notified to Saul, that as he had not obeyed the divine command to destroy every thing belonging to Amalek, the God of

Israel had rejected him, and determined to rend the kingdom from his family.

3. After this denunciation, Samuel ordered Agag, king of the Amalekites, to be brought into his presence; and hewed him in pieces without suffering the remonstrances and entreaties of the captive prince to incline his heart to mercy. Those who endeavour to impugn the sacred scriptures, declaim against the severity of the command to utterly destroy the whole nation of Amalek, and forget not to represent in the blackest colours, the conduct of Samuel towards Agag. Their arguments in this case are the same which they use with respect to the extirpation of the Canaanites, which was one of the orders given to Israel, although not fully executed, and admit of the same answer. The Amalekites, as well as the people of Canaan, had undoubtedly filled up the measure of their iniquity, and while that race remained in existence there could, in all probability, be no peace nor safety for Israel. It must be granted, that all the individuals of those nations could not be equally guilty; and their young children were perfectly innocent; but to these, temporal destruction was an act of divine mercy, which removed them from the moral contagion of such a wicked society. It must also be observed, that as men are formed into civil and political communities, national sins are justly punished by national calamities.

4. As to the Amalekitish king, the justice and propriety of his punishment involves no difficult question. Agag, it appears, had been an ambitious and restless prince, who had regarded the effusion of human blood as only a trifling matter. The sentence pronounced upon him by Samuel, contains its own justification, "As thy sword," says this wise and good man, "has made women childless, so shall thy mother be childless amongst women." His death was, therefore, nothing more than a just retaliation.



In the perusal of history, the attention is commonly fixed on great names: the world is prone to revere, with a sort of idolatry, those who have made a conspicuous figure on the political and military theatre; and when any of these fall under the strokes of adverse fortune, their fate excites a compassion which is seldom bestowed on the sufferings of the multitude. But if we carefully examine the conduct of great politicians and conquerors, and observe the low estimation in which they hold human life and happiness, when the sacrifice of thousands can add to their own power or fame, we shall easily perceive that their misfortunes are only a just retribution of Providence, and feel a disposition to wish that every Agag might fall into the hands of a Samuel.

5. After announcing to Saul his forfeiture of the throne, Samuel went with a commission from God and anointed David, the youngest son of Jesse the Bethlehemite, of the tribe of Judah, to be king over Israel. It appears that Saul was not apprized of this transaction; and he was permitted to sway the sceptre during his life. Samuel, having now executed his last commission, retired from public affairs, and soon after died at a very advanced age. No monument was erected to the memory of this virtuous minister and truly great man; but his name stands honourably distinguished in the registers of heaven.

6. David soon began to appear in public life, not indeed as sovereign of Israel, but as a subject and officer of Saul. That unhappy monarch was seized with a sort of mental derangement, proceeding perhaps from the consciousness of his disobedience to the divine command, and his consequent rejection, preying upon his spirits. Music was, in those times, regarded as a remedy for such disorders, and David being an excellent musician, was employed to sooth the melancholy of Saul by playing on the harp. But his victory over the giant Goliath of Gath, related in

the 17th chapter of the 1st book of Samuel, first brought him into public notice, as well as into high favour at court. David now figured sometimes as a courtier, sometimes as a soldier; and his valour and good conduct procured him great popularity. But the public applause bestowed on his merit excited the jealousy of his sovereign. David was obliged to retire from the court, and Saul sought every means to effect his destruction.

7. A considerable part of Saul's reign was spent in attempts to take or kill David, who wandered about sometimes as a freebooter, and sometimes as an exile or fugitive, amongst the Philistines. The history of these transactions is curious and interesting; and the account of the friendship which subsisted between David and Jonathan, the son of Saul, forms a pleasing episode.

8. At length the reign of Saul drew towards its tragical close. He was about to enter on his last and fatal contest with the Philistines, who had invaded his kingdom with a powerful army. Conscious of being forsaken of God, and destitute of the wise counsels of Samuel, he had in this dangerous crisis recourse to the delusions of superstition. From his weakness in this respect, originated the famous story of his conversation with the witch of Endor, and the apparition of Samuel, which have given rise to so many different interpretations, and will for ever remain a stumbling-block to commentators. It suffices, in this place, to observe that in those remote ages, and even in much later times, the possibility of an intercourse with demons was universally believed; and from a variety of well known facts it appears, that besides the multitudes of designing impostors, the delusions of fancy induced many persons to imagine themselves in possession of the secret. But in this enlightened age, witchcraft and all its congenial arts are known by the learned and the wise to have no existence except in

the illusions of a heated imagination, or the pretences of imposture; and the belief of all such preternatural agency is confined to the regions of superstition and ignorance. \*If Saul really saw an apparition, it was a supernatural effect produced by the omnipotence of God, and not by the incantations of the sorceress.

9. The apparition is said to have informed Saul of his approaching fate, which accordingly took place. A decisive battle was fought between Israel and the Philistines; and Saul headed his army in person. The main body of the Israelites fled, and the king, with his sons and a small number of troops, probably his body guards, was left to sustain the shock of the enemy. In this desperate situation, Saul, being severely wounded and unable to make his escape, resolved not to fall alive into the hands of an enraged and barbarous enemy, from whom he had reason to expect the most cruel treatment. He accordingly threw himself on his own sword, and thus terminated a life which had been constantly imbibed by troubles and cares. His three sons, Jonathan, Abinadab, and Melchi-shua, fell bravely fighting; and their bodies, with that of their father, being found by the Philistines, were fastened to the walls of Bethshan, from whence they were secretly taken away by the Israelites of Jabesh-Gilead, and honourably interred.

10. The character of Saul is developed in his history: raised from an obscure condition to a throne, his elevation inspired him with pride, and he soon became violent and tyrannical. As a king, he is far from being entitled to praise. He endeavoured to reign independent of the Israelitish constitution, which he infringed on various occasions. In all his conduct he seems to have aimed at arbitrary power. His disposition appears to have been haughty, cruel, capricious, and headstrong; and the violence of his temper, together with his knowledge of being rejected by God, seems to have been the cause of that mental disorder,

\* There is no reason to doubt; see 1 Sam. xxviii. 1.

וַיִּשְׁחָטוּ אֶת שָׁאוּל וְאֶת בָּנָיו

to which many of his irregularities may be attributed. As a military commander, he displayed considerable abilities. His conduct in war was marked with courage, promptitude, decision, and perseverance. And in all his battles, except the last unfortunate conflict, in which he lost his life, he was generally victorious.

11. In the case of Saul, as well as of Samson, it has been a question with some whether he was not guilty of suicide; but of that crime both these remarkable personages must, by those who take judicious and extensive views of things, be fully acquitted. The situations of both were nearly similar, and equally desperate. The death of Saul, as well as that of Samson, displayed his courage and patriotism. He continued boldly to combat the enemies of his country, although abandoned by the greatest part of his army, and in all probability he was mortally wounded before he fell on his sword, and only deprived himself of life when he saw it impossible by any other means to avoid the insulting cruelty which, he had every reason to expect, would by such inveterate enemies in so barbarous an age, have been carried to an horrible excess. In a word, Saul appears to have been placed in such a predicament that death was certain, or at least life was useless.

12. David, although he had every reason to regard Saul as his inveterate enemy, yet had considered him, while he lived, as his legitimate sovereign, and lamented his tragical end in that pathetic and beautiful elegy which is found in the 1st chapter of the 2nd book of Samuel, and is one of the finest poetical pieces of antiquity. The principal obstacle to his elevation being now removed, David went to Hebron, and was there proclaimed king by the tribe of Judah. Abner, commander-in-chief of the forces of Saul, proclaimed Ishboaheth, the son of the deceased monarch. A civil war was thus kindled; and its progress was marked by the disorders and crimes which usually

attend such a state. Joab, the nephew of David and son of his sister Zeruiah, was general of the army of Judah. Abner commanded the forces of Ishbosheth, and being defeated in battle, killed Asahel, the brother of Joab, by whom he was closely pursued. Some time afterwards, Abner, being affronted by Ishbosheth, made his peace with David, and began to take measures for bringing all Israel to recognise his title to the crown. He was graciously received by David; who made a feast for him and his attendants. But on his return, he was followed and treacherously murdered by Joab, in revenge of the death of his brother Asahel. It is not improbable that Joab might also be actuated by jealousy, in the apprehension that the signal service which Abner was about to render to David, would procure him the first place in the royal favour. David grievously lamented the death of Abner, and called heaven to witness that he, for his own part, was clear of his blood; but as his kingdom was not yet firmly established, he had not the power that was requisite for punishing the murderer.

13. This bloody transaction was followed by another that was equally horrible. Ishbosheth was assassinated by two of his officers, who cut off his head, and expecting a recompense, brought it to David, who gave them the reward that was due to their treason, by ordering their immediate execution. This act of David was consistent with policy as well as with justice; for no prudent prince would encourage the horrid crime of regicide.

14. The death of Ishbosheth put an end to the civil war; and no further obstacle to peace now remaining, all the tribes of Israel repaired to Hebron, and recognised David for their king. Thus by a series of events, which seemed to depend on human agency, was the plan of divine Providence accomplished.

15. The kingdom now being free from internal

commotions, David had leisure to direct its united force against foreign enemies. His first expedition was against Jerusalem, which was possessed by the Jebusites; but the city at that time was most probably confined to the hill and fortress of Sion. Having reduced that strong hold, he made it the capital of his kingdom and the place of his residence, from which circumstance that part of Jerusalem, and sometimes the whole, was called the city of David. After this important conquest he enlarged and embellished the city; and Jerusalem in process of time became famous for its wealth and its splendour. But it appears that during the time of the Judges, and the turbulent reign of Saul, the arts had made little progress amongst the Israelites; for David procured from Tyre both materials and workmen for the building of his palace.

16. The arms of David were victorious in every quarter: he made the Syrians, and all the other neighbouring nations, his tributaries, and subdued the Philistines, the ancient and inveterate enemies of Israel. But in the midst of his triumphs, he was not forgetful of the friendship which had formerly subsisted between him and Jonathan, but treated Mephibosheth, the son and only representative of that prince, with royal munificence and the most affectionate kindness.

17. But the war which David undertook against the Ammonites, although just in its principle, and successful in its operations, afforded him an opportunity of committing a nefarious act, and incurring a guilt which imbittered the remainder of his life. This was the affair of Uriah, whose wife he had taken, and whom he deprived of life by the vilest treachery. But if the subtle manner of perpetrating this crime concealed it from the eyes of the public, it could not elude the omniscience of God. David repented and was forgiven; but his pardon was accompanied by this appalling sentence, that the

sword should never depart from his house—a denunciation which was fulfilled by the crimes of his children, and the troubles that attended the remaining part of his reign.

18. The rebellion of his son Absalom, and the catastrophe in which it ended, forms as interesting a narrative as any that is met with in ancient history. The rebel expelled his father from Jerusalem, and seized on the throne. But he did not think himself in secure possession of the kingdom while his father, David, was alive, and still kept the field. Ahithophel, one of his adherents, a man famous for his sagacity, counselled Absalom to detach without delay, a select body of troops to pursue and kill the king. This counsel, however, was overruled by that of Hushai, whom David had sent to deceive the rebels. Hushai, who was the only man whose policy was considered as able to counteract the craft of Ahithophel, pretending to have abandoned David, offered his services to Absalom, and advised him to suspend all further operations until he had mustered the whole force of the kingdom. By this delay David had time to escape to the other side of the Jordan, and prepare for the contest. In regard to numbers, his army was greatly inferior to that of his antagonist; but it was composed of veteran troops, men of tried courage and experienced in war. Absalom, having collected his forces, appointed Amasa general of the army, and set out in pursuit of his father, the king. The royal army was formed into three corps, under the command of Joab, his brother Abishai, and Ittai, the Gittite. A bloody battle was fought, and the rebels were totally defeated with the loss of twenty thousand men. The rout was complete, and Absalom being overtaken in the pursuit, was killed by Joab in the manner related in the 18th chapter of the 2nd book of Samuel, although David had strictly commanded that his life should be spared. The unhappy monarch

lamented extremely the catastrophe of his rebellious son: the war, however, was terminated by his death; the people laid down their arms; and Amasa, returning to his allegiance, was made general of the king's forces in the place of Joab.

19. This rebellion was followed by another, not indeed so unnatural, but scarcely less dangerous. It was headed by Sheba, a Benjamite, who had engaged all the tribes to join in the revolt except that of Judah, whose loyalty on this occasion remained unshaken. Amasa went by David's order to assemble the warriors of Judah; but he was treacherously murdered by Joab, who could not bear to see himself superseded in an office in which he had certainly displayed great abilities. Joab then assumed the command of the army, without any commission from the king. His usual good fortune attended his standard; and the revolt was extinguished by the death of its leader.

20. David at length drew near to the close of his life, which had been spent in severe fatigues and arduous enterprises. He had reigned forty years, seven in Hebron, and thirty-three in Jerusalem; and although his age was little more than seventy, his constitution was entirely exhausted by the toils of war and the cares of government. While David was in this state of debility, and his life ebbing fast away, his son, Adonijah, usurped the throne, and by this act imbibittered the last days of his dying parent. The court of Jerusalem now became a theatre of political intrigue. Joab, general of the army, and Abiathar, the priest, adhered to the party of Adonijah. The queen, Bathsheba, as it was natural, laboured to promote the interests of her own son, resting his claim to the crown, on a promise which David had made to her, and confirmed by a solemn oath, that Solomon should be his successor. It must be observed that in the days of antiquity, the laws of royal succession were not so well regulated as in



modern times, and it appears that David considered himself as possessing the right of disposing of his crown. It is true, that by a declaration recorded in the 5th verse of the 28th chapter of the 1st book of Chronicles, this monarch had endeavoured to persuade the assembled chiefs of the tribes of Israel, with the ministers and military officers, that God himself had appointed Solomon to sit on the throne; "Of all my sons," said he, (and God hath given me many sons) "he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel." It is undoubtedly by the providence of God that all kings hold their sceptres; but in carefully perusing the 1st chapter of the book of Kings, we can see nothing in the affair of Solomon's succession; but a scene of court intrigue, the prevalence of a party, and the expressed will of the dying sovereign.

21. David having declared Solomon his successor, the latter, by the aid of his party, seized on the throne, Adonijah being obliged to fly for safety to the altar. The aged monarch then prepared himself to die. He had previously charged Solomon to build a temple to the honour, and for the solemn worship, of Jehovah, a design which he himself had long in contemplation; and he now strenuously exhorted him to reign in the fear of God, and in a strict observance of the law which had been given to Moses.

22. Amongst the various charges which he gave to the young king, those concerning Joab and Shimei, may by some superficial reasoners be considered as a proof that David, in his last moments, cherished a desire of revenge on those who had fallen under his displeasure; but the more judicious will readily perceive, that in laying an injunction on his son to bring their hoary heads to the grave in blood, the dying monarch was actuated by a strict sense of justice. As to Joab in particular, who was his nephew, and cousin to Solomon, he was a murderer of the blackest dye,

having assassinated Abner, general of the army of Ishbosheth, and Amasa, commander of the forces of David, in the most treacherous manner, amidst professions of friendship and respect. It was the duty of David to punish those murders; but it had not been in his power; and the attempt might in all probability have cost him his crown. Joab was too powerful a delinquent to be brought before a court of justice. He was commander-in-chief of the whole armed force of Israel, and his brother, Abishai, was popular amongst the soldiery. On the occasion of the murder of Abner, David complained that he was "weak, although anointed king," and that his nephews, the "sons of Zeruiah, were too hard for him:" "but," added he, "the Lord shall reward the doer of evil according to his wickedness," an expression denoting that impunity was only for a season. It does not indeed appear, that during the course of David's reign, it could have been safe to inflict condign punishment on such a malefactor as Joab. But towards the end of his days he saw peace established on every side. His domination extended from the Euphrates to the Red Sea, and the borders of Egypt; and he might easily perceive that nothing was likely to disturb the tranquillity of Solomon's reign. In a season of profound peace, the influence which Joab had over the army as commander-in-chief would be greatly diminished, if not wholly extinguished; and David might reasonably presume, that in these circumstances, the punishment of such an offender might take place without exciting any disturbance in the state. The charge, therefore, given by David to Solomon, that he should not suffer his hoary head to go down to the grave in peace, was nothing more than an injunction laid upon his son to bring to justice a criminal whom he himself ought to have punished if it had been in his power.

23. The character of David seems to have been

marked by great abilities, eminent virtues, and strong passions. The various poetical pieces which he composed, afford incontestable proofs of his genius: his ideas were sublime and diversified, and his compositions display the most exalted sense of religion. His brilliant exploits, his bold enterprises, and his successes in war, exhibit proofs of his courage and military talents. His public measures were sagacious and decisive. On all occasions he showed great zeal for religion, and raised the forms of public worship to a high pitch of splendour. The general principles of his government were in exact conformity to the Mosaic law and the Israelitish constitution; and for that reason he was called "the man after God's own heart," a title which refers to his public rather than his private conduct. He was certainly a good king of Israel; as such he was held up as a pattern to his successors, and his name was revered by the nation. His private character was less unexceptionable: the indulgence of his passions led him into great errors of conduct, and on some occasions into enormous crimes. It is one of the excellencies of scriptural biography, that it displays the imperfections as well as the good qualities of its personages.

24. The reign of this monarch was on the whole glorious to himself and to Israel. He raised the kingdom from that state of depression and danger in which it had been left by Saul, to the highest degree of power and wealth, and having subdued all its enemies, established peace on every side. Although David was not the first, but the second king of Israel, he may, without impropriety, be regarded as the founder of the monarchy, and to his prudent and vigorous government, the riches and magnificence of his successor must in a great measure be ascribed.

25. Solomon had, in the first moments of his reign, pardoned the seizure of the throne by Adonijah; and a perfect reconciliation between the two brothers

seemed to have taken place, until the unwary prince solicited the king's permission to espouse Abishag, who had attended David in the last period of his life. The request seems now to have been a matter of trifling importance; but we, in these days, are not competent judges of what it might then imply. Solomon, conscious of Adonijah's right of primogeniture, and jealous of his pretensions, seems to have considered it as a claim to the crown, and immediately ordered his execution, which was soon followed by that of Joab, who was slain at the altar, to which he had fled for refuge.

26. Having now gotten rid of all those whom he thought he had any reason to fear, Solomon set about that great work which his predecessor had planned. This was the building of the temple of God at Jerusalem, for which his father, David, had made great preparations. David, indeed, had collected a large quantity of materials, and even engaged workmen from Tyre, but was not permitted to erect the sacred edifice, because he had so often been engaged in wars, and had shed so much blood, a circumstance which tends to show how greatly the supreme Being abhors those scenes of hostility and carnage, in which so many of his rational creatures delight. This grand undertaking, therefore, devolved on Solomon, by whom it was executed in a style of the most costly magnificence.

27. The building of the temple was begun, A. A. C. 1011, in the fourth year of Solomon's reign, the four hundred and eightieth after the egress of the Israelites out of Egypt; and in seven years it was finished. The whole process of the work is circumstantially detailed, and the structure minutely described, in the books of the Kings and Chronicles. It has, however, been suspected by some, that the Hebrew measures have been misunderstood by critics and commentators. The dimensions are stated at sixty cubits, or ninety

English feet, for the length ; twenty cubits, or thirty feet, for the breadth ; and thirty cubits, or forty-five feet, for the height, if we estimate these measures by the ordinary cubit of about one English foot and a half. If this mode of interpretation be accurate, the temple of Solomon, although extremely superb in regard to the excellence of its materials and the elegance of the workmanship, was only a building of insignificant size. But Solomon, in his letter to Hiram, king of Tyre, as recorded in the 2nd chapter of the 2nd book of Chronicles, says, "The house which I build is great ; for great is our God above all gods." And some critics have laboured to prove, that the cubit mentioned in the descriptions was the fathom of about six English feet. Indeed, the great number of labourers employed, although they appear, at least most of them, to have worked by turns only every third month, and the time occupied in the work, seem to imply that the magnitude of the structure was greater than the measures designate ; for it is not easy to conceive how seventy thousand bearers of burdens, and eighty thousand hewers in the mountains, could be long employed in preparing stone and timber for a building of so small dimensions. But if the cubit be estimated at six English feet, the temple must have been three hundred and sixty feet in length, one hundred and twenty in breadth, and one hundred and eighty feet in height, and have displayed as much grandeur by its magnitude, as costliness in its materials, and ingenuity in its workmanship. This estimate, however, is merely conjectural, and contrary to the generally received opinion.

28. After the completion of this sacred edifice, which long remained a monument of his magnificence, Solomon constructed a palace for his own residence, and another for his consort, the daughter of the Egyptian king. The royal palace, with its ornaments and appendages, is perspicuously described in

the 7th chapter of the 1st book of Kings. But the dimensions of the stones used for the foundations as stated in that description, seem to militate against the theory of six feet to the cubit; for if that supposition be admitted, it must have been a work of great difficulty to remove them from the quarries to the place where they were wanted. This, however, would not have been impossible to the power and ingenuity of man. And here it may not be deemed an idle digression to observe, that the ancients, even in those remote times, understood much better than we perhaps are inclined to imagine, the powers of mechanism in removing and raising to a great height, stones of an extraordinary size. Dr. Edward Daniel Clarke mentions in his travels a block of stone of a coarse grained Brescia, twenty-seven feet long, seven feet broad, and four feet seven inches thick, which is now the lintel of a door place leading into a tomb near Argos, supposed by some to be that of Agamemnon, who was about a hundred and eighty years anterior to Solomon. He also remarks that the citadels of Nauplia, Tyrins, and Argos, which were constructed before the Trojan war, consists of immense blocks of stone. The same intelligent traveller says, that the top of the largest of the pyramids of Egypt, is a platform of thirty-two feet square, covered with stones of about a ton weight, and that these stones are considerably inferior in size to some of those that are used in the construction of the pyramid. The period of time in which this immense pile was raised is anterior to history; and it was certainly long before the building of the temple at Jerusalem.

29. The reign of Solomon passed in peace: its history has only to record his grandeur and wealth, the magnificence of his buildings, and the splendour of his court. It displays no conquests, no extension of territory by the sword: its pages are not stained with relations of sanguinary war. His kingdom

enjoyed tranquillity; and to use the expression of *Isaiah*, in his time, "Judah and Israel dwelt safely, every man under his own vine and under his own fig-tree," a state beyond comparison more happy than was ever attained by the most successful hostilities.

80. During this period, occurred an event which had an important and singular effect on a distant and little known part of the world. Solomon was not less famed for his wisdom, than for his wealth and magnificence. The celebrity of his genius and talents induced the queen of Sheba, whose territories are supposed to have comprised Abyssinia and the southern parts of Arabia, to pay him a visit, in order to see with her own eyes what she had heard of by general report. The Abyssinian history relates that this princess, during her residence at the court of Solomon, became a proselyte to the Mosaical religion, and on her return established it in her dominions. It also appears that the church of Abyssinia was modelled according to that of Jerusalem, until A. D. 883, when the nation was converted to christianity, by Fruentius, a divine of Alexandria.

81. Great talents and brilliant accomplishments are not infallible preservatives of virtue, nor always firm supporters of religion: Solomon indulged his passions in taking an extraordinary number of wives and concubines, all, or most of whom, he had chosen from foreign and idolatrous nations, contrary to the laws and customs of his country. These foreign women turned his heart from following the God of Israel, and by their blandishments allured him to sanction the idolatry in which they had been educated. On a due consideration of his extraordinary wisdom, which had excited the admiration of the world, it can scarcely be supposed that Solomon himself ever abandoned the Mosaical religion, or paid divine homage to idols; yet his complaisance to his wives might lead him sometimes to be present at their heathenish festivals, to

countenance their idolatrous rites. But whether this was or was not the case, he built altars and made high places for the worship of their false deities, and thus introduced idolatry into his kingdom.

32. The age at which Solomon died is not mentioned in scripture. It is only said, that when he was old "his wives turned away his heart after other gods." But old is an indefinite term unless the number of years be specified. It is certain that he was born a considerable time after David had fixed his residence at Jerusalem; for some time appears to have elapsed before that prince took Bathsheba for his wife; and Solomon was not her first, but her second son. As David reigned only thirty-three years at Jerusalem, it seems that Solomon could scarcely be thirty years old when he ascended the throne, and he reigned forty years. It therefore appears the most probable that he did not attain to seventy years of age.\*

33. The character of Solomon is sufficiently displayed in the whole tenor of his reign. He appears to have been a lover of peace, kind-hearted, and full of complacency; but it must be considered that he met with few provocations; and his conduct towards his brother, Adonijah, shows that, like Augustus, he could be unfeeling and cruel when instigated by motives of policy. His buildings, his harem, and every thing that appertained to his court, declared him a lover of magnificence and luxury. His wisdom was universally admired, and his writings, of which only a small portion is come down to us, are a monument of his genius. His great work on natural history, mentioned in the 33rd verse of the 4th chapter of the 1st book of Kings, is unfortunately lost. Of his numerous poetical compositions, the only one remaining, and which still bears his name, exhibits all the luxuriance of oriental imagery. His proverbs

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\*Calmut supposes that Solomon's age was no more than fifty-eight.



from his knowledge of the human heart and the ways of mankind. And his book of Ecclesiastes,\* if really written by him, contains a rich fund of theoretical and practical philosophy. But his criminal complaisance to his foreign wives, in preferring an acquiescence with their prejudices to his paramount duty of maintaining inviolate the religion and constitution of his kingdom, discovers a weakness of mind and a want of resolution which may humble the pride of his splendid talents and great abilities.

§ 11. Several theologians and scriptural critics have raised in question the salvation of Solomon. Some have imagined that he repented towards the end of his life: others can see nothing that favours such an assumption. If it could be shown that he wrote the books of Proverbs and Ecclesiastes after his fall, they might be adduced as strong proofs of his repentance; but at what period of his life these were written cannot be ascertained. The question of his salvation, however, is not within the province of human investigation. Shall presumptuous and erring man place himself on the tribunal of God, and usurp the office of omniscience? The sacred history, although it does not expressly say nothing concerning his repentance, but where the scripture is silent we ought to abstain from judgment, or at least let it lean to the more favourable side.

§ 12. The sources from which David and Solomon derived their great wealth, afford a more pleasing as well as more legitimate and reasonable subject of contemplation. During the time of the judges, the Israelites were frequently invaded and pillaged by their enemies. Such anarchical times afforded no opportunity for the acquisition of riches; nor do we find any great accumulation of wealth or splendour under the government of Saul. It is not until the commencement of the reign of David that we begin to perceive the growth of the monarchy, and the splendour of the empire. *These could never be foreign wealth, it has never been refused.*

the court of Jerusalem ; and if we examine the sources of his opulence, we shall not find any thing to stagger our belief of the scriptural history. David had, during a series of successful wars, conquered all the countries from the Euphrates to the borders of Egypt, and rendered nearly the whole of Syria tributary to the crown of Israel. In those early times the precious metals were beyond comparison less abundant than at present ; but they were confined within a much narrower part of the globe ; and at the period under consideration, almost all the gold and silver in the world, if we except the regions where they are dug from the mines, were concentrated in the Assyrian dominions, in Egypt, in Phœnicia, and in the countries which David had conquered or rendered tributary. These countries possessed no mines ; but from time immemorial a trade had been carried on by the Arabians, Egyptians, and Tyrians, with the eastern parts of Africa, by which those metals were furnished, and from whence they were gradually disseminated throughout that small portion of the globe which might then be denominated the civilized world.

36. It must also be observed, that although the land of Canaan was divided amongst the Israelites at the time of their first settlement, the countries afterward conquered became the property of the crown. Some of these were converted into royal demesnes : others were made tributary, and the tributes belonged to the king. Excepting the spoils taken in war, nothing could be claimed by the people. From these considerations it appears that in the latter part of David's reign, vast quantities of gold and silver must have come every year into the royal treasury. This influx of wealth enabled him not only to maintain the splendour of his court and the strength of his military establishment, but also to leave his son so great a mass of treasure, not less than a hundred thousand talents of gold, and as many talents of silver, towards defray-

ing the expense of building the temple. But here we may observe, that although ~~we may reduce the~~ ~~Israelitic and other ancient coins or weights to a~~ modern standard, it is of little use, as we cannot estimate their effective value in regard to the prices of provisions and labour, or to the necessaries, conveniences, and luxuries of life; so that we must always remain in ignorance with respect to these subjects.

37. All the sources of wealth here mentioned, were possessed in an improved degree by Solomon. In the first place, he came into the immediate possession of the treasures accumulated by his predecessor; and it may be reasonably supposed that in a time of profound peace, the revenue arising from the royal demesnes and the tributes, would soon be considerably augmented. Solomon, also, by his connexions with Hiram, king of Tyre, opened a new channel for the influx of wealth into his treasury. This was the trade by the Red Sea to Tarshish and Ophir, countries no longer known by these names, and of which the situation is a subject of dispute amongst the investigators of ancient geography. All, however, agree in placing them either on the eastern shores of Africa, or in some part of the East Indies. Some restrict the Ophir of scripture, to the country of Sofala on the eastern coast of Africa, and endeavour to support their system by arguments deduced from etymology, which is in general a very uncertain foundation for a geographical superstructure. But it is useless to enter on the discussion of a problem which does not admit of a satisfactory solution: it is much better to confine our attention to facts that are clearly stated, and of which the consequences are evident.

38. The Phœnicians, especially those of Tyre, were the first people that applied themselves to navigation and commerce. The situation and limited extent of their territory, which consisted only of a

narrow shred of land on the shores of the Levant, or eastern part of the Mediterranean Sea, induced them to turn their attention to maritime affairs. From the geographical position of their country, it is evident that their commerce with India and the eastern coast of Africa, could not be carried on but either through Egypt or the territories of Israel, and the Egyptians were at that time averse to much intercourse with foreigners. But Solomon cultivated that friendly connexion with the Tyrians which David had established, and became a partner in their trading concerns. He constructed a fleet at Ezion Geber, a port on the Arabian side of the Red Sea ; and the ships being manned by Tyrian mariners, sailed at stated times to the countries which produced the precious metals and other rich merchandise. Dr. Vincent, in his *Periplus of the Erythrean Sea*, has diligently investigated, and clearly explained, the nature of this commerce. The connexion was equally beneficial to both the parties concerned ; for the merchandise landed in Solomon's dominions, and carried through them to Tyre, was exported by the Tyrians to the countries surrounding the Mediterranean. Thus the profits of the import trade remained with Solomon, and those of the export trade rested with the Tyrians.

39. It is here to be observed that the Israelites were not a commercial but an agricultural people. We are not informed that any of Solomon's subjects engaged in this traffic: it seems very probable that the king was the only merchant of note in his dominions ; and this monopoly of the most lucrative commerce in the world, will in a great measure account for his vast riches. Besides it must be considered that wealth was not so generally disseminated amongst the people of any country as at present. The possession of gold and silver was confined to a few individuals ; and although we sometimes read in ancient

History of the ignorance and splendour of monarchs, we are not to infer that riches abounded amongst their subjects. All the wealth, however, that flowed from so many sources into the coffers of Solomon, was annually absorbed in his expenditure; for he burdened his subjects with heavy imposts, which excited great discontent in the latter part of his reign.

### *Questions for examination.*

#### CHAPTER III.

1. What office did Samuel hold after the appointment of David to the king?

2. What communications did Saul receive concerning the Amalekites?

What was the divine decree denounced against him by Samuel, for not executing that commission?

3. How did Samuel treat Agag?

How are national sins punished?

4. How is the slaughter of Agag justified?

In what light are the misfortunes of conquerors to be in general considered?

5. Who was anointed king by Samuel?

6. What malady fell upon Saul?

What was David's first employment at court?

What brought him into public notice?

7. How was a considerable part of Saul's reign occupied?

8. What is to be thought of the story of Saul's conversation with the witch of Endor, and of the apparition of Samuel?

9. How did Saul die?

10. What was his character?

What seems to have been the cause of his melancholy?

What were his qualities as a general?

11. What circumstances exculpate Saul from the guilt of suicide?

12. How did David lament Saul's death?

Who contended with David for the kingdom?

How was Abner killed?

13. How did David punish the murderers of Ishbo-sheth?

14. What were the consequences of the death of Ishbo-sheth?

15. What king of Israel made himself master of Jerusalem?

Why was Zion called the city of David?

16. What nation did David render tributary?

17. What was the sentence denounced against David for his sin, and how was it fulfilled?

18. By whom was Absalom killed?

19. Who killed Amasa, and for what reason?

20. How long did David reign?

Who seized on the throne?

22. What charges did David give to his son Solomon?

For what reasons did he charge Solomon to put Joab to death?

23. What was the character of David?

What do his poetical pieces display?

What were the general principles of his government?

24. What advantages did the kingdom derive from David's reign?

25. How did Solomon treat his brother Adonijah?

26. What preparations had David made for the building of the temple?

27. When was the building of the temple begun?

29. What does the history of Solomon's reign record?

30. Where were the dominions of the queen of Sheba?

How was Judaism introduced into Abyssinia?

31. Whether is it the most likely that Solomon was guilty of worshipping idols, or that he only connived at, and sanctioned idolatry?

32. At what age may it be supposed that Solomon died?

33. What was the character of Solomon?

34. How are we to judge of Solomon's salvation?

35. When do we first begin to discover the opulence and splendour of the court of Jerusalem?

Where were gold and silver chiefly concentrated?

36. To whom did the conquered countries and the tributes belong?

37. What advantages had Solomon more than David for accumulating wealth?

38. Who were the first people that applied themselves to navigation and commerce?

Where did Solomon build his ships?

39. Were the Israelites a commercial or an agricultural people?

By what conduct did Solomon excite discontent amongst his subjects in the latter part of his reign?

## CHAPTER IV.

*Comprising a period of three hundred and eighty-seven years, from the death of Solomon, A. A. C. 980, to the destruction of Jerusalem and the subversion of the Jewish monarchy by the Babylonians, A. A. C. 588.*

| Kings of Judah.                                         | Kings of Israel.                                             | Remarkable events of<br>profane history.                                                   |
|---------------------------------------------------------|--------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| Rehoboam, } <sup>Accession.</sup> ... 975<br>A. A. C. } | Jeroboam                                                     |                                                                                            |
| Abijam ..... 958                                        |                                                              |                                                                                            |
| Asa ..... 955                                           | Jeroboam<br>Nadab<br>Baasha<br>Elah<br>Zimri<br>Omri<br>Ahab | Samaria, built by<br>Omri, king of<br>Israel, who made<br>it his capital,<br>A. A. C. 923. |
| Jehoshaphat ... 914                                     | Ahab<br>Ahaziah<br>Jehoram                                   |                                                                                            |
| Joram or } ... 889<br>Jehoram }                         | Jehoram                                                      |                                                                                            |
| Ahaziah ..... 885                                       | Jehoram                                                      |                                                                                            |
| Athaliah usurped<br>the government 884                  | Jehu                                                         | Lycurgus reformed<br>the Lacedæmo-<br>nian constitution,<br>A. A. C. 884.                  |
| Joash ..... 878                                         | Jehu<br>Jehoshaz<br>Jehoash                                  | Carthage built, A.<br>A. C. 869.                                                           |



| Kings of Judah.                   |         | Kings of Israel.                                                     | Remarkable events of<br>profane history.                                                                                                             |
|-----------------------------------|---------|----------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Accession.</i><br>Amaziah..... | 839     | Jehoash<br>Jeroboam IId.                                             |                                                                                                                                                      |
| Azariah or }<br>Uzziah }          | ... 810 | Jeroboam IId.<br>Zechariah<br>Shallum<br>Menahem<br>Pekaiah<br>Pekah | First Olympiad be-<br>gan, A. A. C. 776.<br>Syracuse in Sicily<br>built by Archias,<br>a Corinthian, A.<br>A. C. 769.                                |
| Jotham .....                      | 758     | Pekah                                                                | Foundation of<br>Rome, by Ro-<br>mulus, A. A. C.<br>752.                                                                                             |
| Ahaz .....                        | 742     | Pekah<br>Hoshea                                                      | Numa Pompilius,<br>second king of<br>Rome, accession,<br>A. A. C. 715, be-<br>ing coteremporary<br>with Hezekiah<br>and Manasseh,<br>kings of Judah. |
| Hezekiah .....                    | 726     | Hoshea                                                               |                                                                                                                                                      |

N. B. In the ninth year of Hoshea, king of Israel, the sixth of Hezekiah, king of Judah, A. A. C. 720, Shalmaneser, king of Assyria, took Samaria, and carried away into captivity the ten tribes with their king. This event put an end to the kingdom of Israel, which had subsisted about two hundred and sixty years, according to the scripture chronology.

| Kings of Judah.                     |     | Remarkable events of profane history.                                                                                                                                                                      |
|-------------------------------------|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Accession.</i><br>Manasseh ..... | 698 | Annual archons elected at Athens,<br>A. A. C. 684.<br>Byzantium, now Constantinople,<br>founded by the Spartan king,<br>Pausanias, A. A. C. 658.<br>Tullus Hostilius, third king of<br>Rome, A. A. C. 672. |

| Kings of Judah.                                                      | Remarkable events of profane history.                                                                                                                     |
|----------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Accession.</i><br>Amon ..... 642                                  | Ancus Martius, fourth king of Rome, accession, A. A. C. 642.                                                                                              |
| Josiah ..... 641                                                     | Periander, tyrant of Corinth, A. A. C. 626.<br>Draco, archon of Athens, A. A. C. 624.<br>Tarquinius Priscus, fifth king of Rome, accession, A. A. C. 616. |
| Jehoahaz reigned only three months ..... 609<br>Jehoiakim ..... 609  | Nineveh taken by Nebuchadnezzar, A. A. C. 601.                                                                                                            |
| Jehoiachin reigned only three months ..... 598<br>Zedekiah ..... 598 |                                                                                                                                                           |

In the eleventh year of Zedekiah, A. A. C. 588, Jerusalem was taken by Nebuchadnezzar, and the Jews were carried captives to Babylon. This is the scriptural chronology ; but the series cannot be perfectly accurate, as the sacred writings state the length of the reigns in round numbers without noticing the odd months, &c. so that a few years may be either lost or gained in the whole calculation. Other systems, which have been formed by historians and critics, differ a little, and some of our chronological tables are evidently erroneous.

IN perusing the last chapter, we beheld the kingdom of Israel emerging from obscurity and rising to the summit of glory and eminence : we have now to contemplate an important but disastrous change in its condition. We have viewed it united and powerful, ruling over all the neighbouring states, and exciting

the wonder of distant nations : we shall now see the splendid empire of David and Solomon divided into two separate and hostile kingdoms. We shall still find some brilliant traits in their history ; but we shall soon see their sun declining towards the horizon, and setting, at last, in a long night of obscurity.

1. Solomon was succeeded by his son, Rehoboam, who ascended the throne at the mature age of forty-one, and who, had he possessed a stock of prudence conformable to his years, might have reigned over united Israel in as much prosperity and splendour as his two predecessors. The people were so strongly attached to the house of David, that nothing but insult added to oppression could have induced them to withdraw their allegiance.

2. It has already been observed that Solomon had by his criminal connivance introduced idolatry into his kingdom ; and the scripture also informs us that his offence had drawn down upon him the indignation of heaven. One of his officers, named Jeroboam, is described as a man of great courage as well as of extraordinary activity in business. The prophet Ahijah, by an expressive sign, that of rending Jeroboam's garment into twelve pieces, and ordering him to keep ten of them, intimated to him that he was destined to reign over ten of the tribes of Israel, which were to be rent from Solomon's successor. This prediction, it seems, had emboldened Jeroboam to take some rebellious measures, which, although not particularized in the sacred history, exposed him to the royal indignation, and obliged him to avoid the consequences by retiring into Egypt, where he remained till the death of Solomon.

3. On the accession of Rehoboam, the assembled tribes presented a petition requesting him to lighten the burdens which Solomon had imposed upon them. The expression used on that occasion shows that the people had been sorely oppressed in order to support

the splendour and luxury of that monarch. "Thy father," said they, "made his yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." Rehoboam having held a consultation with his old ministers and his young favourites, rejected the prudent counsels of the former, who advised him to redress the grievances of which the people so loudly complained, and followed the suggestions of the latter, who in the view of ingratiating themselves with the king, voted for arbitrary and tyrannical measures. On an appointed day, the people being again assembled with Jeroboam at their head, the king gave his final answer; but instead of either granting their request, or soothing them by complaisant language, he added insult to injury, by telling them that his father made his yoke heavy, but he would add to their yoke: "That his father chastised them with whips, but he would chastise them with scorpions." The people answered this insulting speech, by crying, "What portion have we in David, neither have we inheritance in the son of Jesse;" and as a signal given for a general revolt, shouted, "To your tents, O Israel!" Of the twelve tribes, ten revolted and elected Jeroboam for their king: the tribe of Judah, with which that of Benjamin was incorporated, alone adhered to Rehoboam and the house of David.

4. In this transaction, which was of so great national importance, we behold a luminous display of the wonderful ways of divine Providence in the control of human affairs. Solomon, in conniving at idolatry and introducing it into his kingdom, had excited the indignation of heaven; and the supreme Ruler of the universe decreed, that ten tribes should be rent from his kingdom and family. This might have been effected in various ways; but the eye of Omniscience clearly foresaw that the imprudence of

Rehoboam would drive the ten tribes to revolt: for that reason the prophet was commissioned to announce to Jeroboam his future elevation, and that prediction most probably encouraged him to excite the people to withdraw their allegiance from the house of David. The headstrong temper of Rehoboam, his rejection of prudent and moderate counsel, and the insulting manner in which he answered the petition of his subjects, were the subordinate causes which brought matters to a crisis. That Being to whom all futurity is present, governs the world, in our days, with the same absolute control that he possessed two thousand eight hundred years ago.

5. The Israelitish nation was now divided into two separate and independent states, one called the kingdom of Judah, of which Jerusalem continued to be the capital, the other denominated the kingdom of Israel, of which the kings resided first at Shechem, and afterwards at Samaria. A sanguinary contest immediately took place between the two kingdoms; but without producing any great change in their political situations; for Rehoboam could never reduce the revolted tribes, although he carried on the war against Jeroboam during the whole of his reign.

6. While such was the political state of Judah and Israel, religion was greatly corrupted in both kingdoms. Jeroboam had no sooner been elected king of Israel, than he began to apprehend that if his subjects went to worship God at Jerusalem, at the solemn festivals, as it was ordained by the law, they would gradually return to their allegiance to the family of David. Resolving, therefore, to put a stop to this practice, and to break off all communication with Judah, he caused two golden calves to be made, and ordered the people to burn incense before them. It is probable that these calves were intended for a representation of the sacred bull, Apis, the god of the Egyptians. The people were taught to regard

them as symbols of the divinity : they were made the objects of public worship ; and idolatry mixed with many of the Mosaical institutions and observances, became the national religion of Israel. In the cognate kingdom of Judah, the religious system was almost equally corrupt. The idolatry introduced by Solomon had taken deep root ; and the people were addicted to the most detestable vices. It does not appear that Rehoboam himself fell into downright idolatry ; but he permitted the celebration of its rites, and made no efforts for its extinction. This gross and public infringement of the law of Moses, and the general wickedness of the people, excited the divine indignation against both the king and the kingdom. In the fifth year of the reign of Rehoboam, A. A. C. 975, Shishak, king of Egypt, who is supposed, by the most learned commentators to be the Sesostris of profane history, advancing with a numerous army into Asia, took Jerusalem in his way, and pillaged the temple and royal palaces, from which he carried away many of the rich ornaments made in the time of Solomon.

7. Rehoboam died in the fifty-ninth year of his age, after an inglorious reign of seventeen years. He appears to have been of a haughty temper and unaccommodating disposition. And how humiliating soever the remark may be to the pride of birth and ancestry, his insulting treatment of the people, by which he lost so great a part of his kingdom, shows the son of the wise Solomon to have been a man of weak intellect. He was certainly a bad politician, and from what history records of his reign, we cannot discover that he ever displayed any abilities as a general.

8. Abijah, or Abijam, succeeded his father, Rehoboam, and carried on the war against Jeroboam, king of Israel, with considerable success. But, like his predecessor, he was negligent in regard to religion,

and did nothing towards the abolition of idolatry. Abijah died after a prosperous reign of three years, but his age is not recorded.

9. Abijah was succeeded by his son, Asa, a religious and virtuous prince. He nearly extirpated idolatry and the detestable vices which prevailed in the kingdom during the reigns of his two last predecessors: he was also successful in his wars with the neighbouring nations. In the third year of Asa's reign, Baasha, a person of the tribe of Issachar, formed a conspiracy against Nadab, the son of Jeroboam, and having put him to death, seized on the throne of Israel. Having confirmed himself in his usurpation by extirpating the whole house of Jeroboam, he commenced a war against Judah, which lasted the whole time of his reign. But after the decease of that prince, Asa experienced no more attacks from that quarter; for the house of Baasha being, like that of Jeroboam, totally exterminated, the troubles which arose in the kingdom of Israel, the conspiracies against the kings, and the successive usurpations of the throne, prevented those sovereigns from undertaking any thing against the monarchy of Judah. Asa died after a long and prosperous reign of about forty-one years; and his name is recorded with honour in the sacred history.

10. Jehoshaphat, the son of Asa, was thirty-five years of age when he ascended the throne; and the early part of his reign appears to have passed in peace, excepting the expedition which he undertook against the Syrians of Ramoth-gilead, in conjunction with Ahab, king of Israel, who there lost his life. After the death of Ahab, Jehoshaphat entered into an alliance with his successor, and lent him his aid against the king of Moab, who had rebelled against Israel, and refused to pay the accustomed tribute. The king of Edom joined the confederacy, and the three kings having invaded the Moabitish territories,

destroyed all the towns, filled up the wells, cut down the trees, and laid waste the whole country, a cruel mode of carrying on war, but perfectly conformable to the spirit of those barbarous ages. While those horrid devastations were taking place, the king of Moab took his son, whom he had designed for his successor, and offered him in sacrifice to his god—a horrible but curious fact, showing to what absurdities and impieties ignorance, superstition, and idolatry, can lead the human mind.

11. Jehoshaphat was successful in all his wars, and judicious in the measures of his government. He almost wholly extirpated the few remains of idolatry which had been left in the preceding reign, and sent teachers into every part of his kingdom to instruct the people in the doctrines and precepts of the Mosaic law. He appointed judges for the different provinces, and gave them strict orders to administer impartial justice to his subjects. He also made an attempt to revive the lucrative trade which Solomon had formerly carried on with the countries of Tarshish and Ophir, and constructed for that purpose a fleet at Ezion-Geber. But this design did not succeed, although we are ignorant of the cause of its failure. The sacred history informs us that the fleet never put to sea, and that the ships were broken up, but does not say for what reason, or by what accident. It is not, however, an improbable conjecture, that Jehoshaphat could not, or at least did not, like Solomon, procure Tyrian mariners, and it is certain that the Jews were not skilled either in ship building or navigation. In that case it is evident that the vessels might lie till they rotted in the harbour, before they could be properly manned. Although this monarch cultivated assiduously the arts of peace, in which he chiefly delighted, he took care to be always prepared for war, and placed strong garrisons in all the fortified cities



of Judah, so that they could not be surprised by an enemy.

12. The statement of his military force given in the 17th chapter of the 2nd book of Chronicles, where it is said to have amounted to one million one hundred and sixty thousand men, has furnished matter of dispute to commentators, and of ridicule to infidels. Some have imagined this enumeration to be an error proceeding from the carelessness of transcribers; but the supposition is improbable, as it is stated under five distinct heads, and not in one total. The difficulty, however, may be easily removed, and the matter explained.

13. It would certainly stagger the belief of the most zealous Jew or Christian, to suppose that so enormous a military force was kept constantly embodied, especially as the scripture says, "These waited on the king, besides those whom the king put in the fenced cities throughout all Judah." Without mentioning the difficulty, or rather the impossibility of procuring supplies of provisions, it is evident that such a multitude of soldiers could not have been provided with quarters in Jerusalem, perhaps not even if the whole city had been converted into barracks. It therefore appears that this passage of scripture is intended to furnish a statement of the number of men able to bear arms in Jehoshaphat's kingdom. It would be absurd to suppose that they were all kept constantly embodied: they seem to have been formed into a sort of militia, some of them alternately garrisoning the fortified cities, while the corps here enumerated were, at stated times, mustered at Jerusalem or in its vicinity, and probably furnished by turns a guard for the king and the capital. History, both sacred and profane, often speaks of armies, the numbers of which would be absolutely incredible were they supposed to be kept for any long time in arms; for in many cases it is easy to perceive that neither the

extent nor population of the countries to which they belonged, was sufficient to furnish or maintain such multitudes of regular troops. But it must be remembered, that in the ages of remote antiquity, every able bodied man was regarded as a soldier; and this consideration will remove every difficulty relating to this statement of the military force of the kingdom of Judah.

14. Jehoshaphat died at the age of sixty, after a prosperous and glorious reign of twenty-five years. He was one of the best and most powerful of all the monarchs that sat on the throne of Judah, after the ten tribes became a separate kingdom. As a religious prince, and a sound politician, his name will stand high in the estimation of those who attentively peruse the annals of his reign.

15. Jehoram succeeded his father, Jehoshaphat, at the age of thirty-two, the period of life in which the powers both of the body and mind have just attained their full vigour. But his reign formed a disgusting contrast to that of his predecessor, and the 21st chapter of the 2nd book of Chronicles exhibits a horrible delineation of his actions and character. He put all his brothers to death, with several others of the principal men of Judah, and introduced idolatry again into the kingdom. Perhaps his crimes might be in part owing to the influence of his wife, who was the daughter of Ahab, the most wicked of all the kings of Israel. This supposition, however, if it be true, as it is obscurely intimated in the scripture, cannot exculpate Jehoram; but it may afford a useful lesson both to princes and private men, by showing them that, in matrimonial connexions, a good disposition, and a virtuous education, outweighed all other advantages, and ought to hold the first place in their consideration.

16. This prince was not less unfortunate than irreligious. In his reign the Edomites, who had long

been tributary to Judah, revolted, and established their independence. The Philistines and the Arabians invaded his kingdom, pillaged his palace, and killed or carried into captivity his wives and all his sons excepting the youngest, by whom he was afterwards succeeded. At length divine vengeance overtook the tyrant himself: he was seized with a disease in the intestines, which tormented him during two years, and at last became so violent that his bowels dropped out. Thus died the wicked son of the virtuous Jehoshaphat, at the age of forty, after a detestable reign. It seems that respect for the house of David was the only consideration that induced the nation to tolerate his vices; for the sacred history informs us, that although he was buried at Jerusalem, he was excluded from the sepulchre of the kings.

17. Ahaziah, the son of Jehoram, was twenty-two years of age at his accession. His reign of only one year's duration was sufficiently long to develope his character; for he followed the bad examples of his father, and the pernicious counsels of his mother; and being brought up in one of the most vicious of courts, his conduct was conformable to his education. Here may be observed a remarkable discrepancy between the 8th chapter of the 2nd book of Kings, and the 22nd of the 2nd of the Chronicles. In the former it is said that Ahaziah was twenty-two, and in the latter that he was forty-two years of age when he commenced his reign: the first must be regarded as the right account, the latter as an error of transcribers or translators. For as Jehoram was thirty-two years of age when he ascended the throne, and reigned only eight years, he could be no more than forty at the time of his decease: it was consequently impossible that Ahaziah should be then forty-two, as in that case he would have been older than his father; and it is much to be lamented that our common translation of

the Bible was so negligently made. Again in the 26th verse of the 8th chapter of the 2nd book of Kings, Athaliah is said to have been the mother of Ahaziah, and daughter of Omri, king of Israel, and consequently sister of Ahab. The same account of Athaliah is given in the 22nd chapter of the 2nd book of Chronicles; but in the 6th verse of the preceding chapter, Jehoram, the father of Ahaziah, is said to have had the daughter of Ahab to wife. If, therefore, here be no mistake respecting names, Jehoram must have espoused both a daughter and a sister of Ahab, which it is scarcely reasonable to suppose.

18. One of those revolutions or changes of dynasty which frequently took place in the kingdom of Israel, proved fatal to Ahaziah, king of Judah. The divine justice at length overtook the house of Ahab. His son, Jehoram, or Joram, adhering to the vices of his father, and of his corrupt and impious court, Jehu, one of his military officers, formed a conspiracy against him, put him to death; and totally exterminated the family of Ahab, which was notorious for its crimes. At this critical juncture, Ahaziah, being on a visit to his relative, Joram, king of Israel, was involved in the massacre. Thus ended the short reign of Ahaziah, who sat only one year on the throne of Judah.

19. On the death of this prince, his mother, Athaliah, usurped the sovereignty, and put to death all the princes of the blood royal, except her grandson, Jehoash, or Joash, the son of the late king Ahaziah. This prince being only an infant was concealed by his aunt, and thus escaping the massacre, remained six years in the temple under the care of Jehoiada, the priest. Whether Athaliah would have put her infant grandson to death, may be considered as doubtful; for by that unnatural conduct, she must have deprived herself of the hope of seeing any of her posterity sit on the throne; but it is impossible to say what crimes

may result from an unbridled ambition. ~~She~~ ~~had~~ ~~seized~~ ~~on~~ ~~the~~ ~~throne~~, and was resolved to reign during her life: she would, therefore, undoubtedly have either destroyed him or kept him in close custody, in order to continue her usurpation.

20. During six years Athaliah enjoyed her usurped authority. But Joash having now attained to the age of seven years, Jehoiada, the priest, by a well concerted plan, effected what in modern language would be called a counter-revolution. Having formed a numerous and powerful party, he placed the young prince on the throne, and put Athaliah to death—a just retribution for her multiplied crimes.

21. The first part of the reign of Joash was happy and prosperous. His benefactor, Jehoiada, was his principal counsellor, and under his prudent direction he pursued the paths of religion and virtue: he made a considerable progress in the extirpation of idolatry, which had, since the reign of the great and good king Jehoshaphat, taken deep root in Judah; and he also repaired the temple, which seems to have been much neglected in those irreligious times. His laudable conduct, however, seems to have been chiefly owing to the wise and virtuous counsels of Jehoiada; for as soon as that excellent man was dead, he and his subjects fell into idolatry, which was, as usual, the forerunner of national calamity. Joash also caused Zechariah, the son of Jehoiada, to be stoned to death, for no other crime than his boldness and zeal in exhorting the people to turn from their transgressions, and by this act of injustice and cruelty, showed at once his impiety to God, and his ingratitude to his former benefactor. Divine justice did not suffer his crimes to remain long unpunished. Being engaged in a war against Hazael, king of Syria, that prince marched directly to Jerusalem, and compelled Joash to purchase an inglorious peace, with the ornaments and treasures of the royal palace and the temple.

22. This monarch having reigned forty years, and attained to the age of forty-seven, fell a victim to a regicidal conspiracy ; and thus the termination of his life was as tragical as his first years had been fortunate.

23. Amaziah, the son of Joash, was placed on the throne after the assassination of his father. He was then in the bloom of youth, being twenty five years of age ; and he is one of the few Jewish kings on whom sacred history bestows its applause. One of the first measures of his reign was the execution of the conspirators who had murdered his father, an act of strict justice as well as of filial piety. He then made several efforts for the extinction of idolatry, which, however, he did not fully accomplish ; for the people it seems were so strongly attached to foreign superstitions, as to render a complete reform very difficult.

24. This prince, by provoking a war with Jehoash, king of Israel, rushed on needless danger and misfortune. Amaziah met with a total defeat, and Jehoash having taken Jerusalem, pillaged the temple as well as the royal palace. The reign of Amaziah terminated in a catastrophe similar to that of his predecessor. A conspiracy was formed against him ; and although he attempted to save his life by flight, the conspirators pursued him to Lachish, where they took him, and put him to death. He was fifty-four years of age, and had reigned twenty-nine years, when he fell by rebellious hands.

25. After the death of Amaziah, his son, Azariah, or Uzziah, then only sixteen years of age, was proclaimed king by the people of Jerusalem. The first part of his reign was exceedingly prosperous : he was victorious over his enemies on every side : he had a numerous and well regulated army : he built many new fortresses, and added new fortifications to the city of Jerusalem : in a word, his friendship was courted and his enmity dreaded by all his neighbours.

Amidst this display of regal power, he paid attention to husbandry, and managed the crown lands to great advantage; for we find in the 26th chapter of the 2nd book of Chronicles, that "He had much cattle in the low country and in the plains, husbandmen also, and vine dressers in the mountains."

26. During a considerable time Uzziah was one of the most powerful and magnificent kings that had reigned either in Judah or Israel, since the days of Solomon. Every one however is not capable of enjoying prosperity with moderation; and this prince seems to have been rendered haughty and proud by his good fortune. Considering himself above all control, he attempted a gross infringement of the constitution by usurping the office of the priesthood; and while in the act of burning incense in the temple, he was smitten with the leprosy. Those who were afflicted with this dreadful disease, were by the law excluded from society. Uzziah, therefore, retired from the administration of public affairs, which being committed to his son, Jotham, that prince governed Judah in the quality of regent, during the remainder of his father's life. Uzziah died at the age of sixty-eight, after a reign of fifty-two years, in which the kingdom had flourished, and religion remained in the same state as under his predecessor.

27. This prince was succeeded by his son, Jotham, who ascended the throne at twenty-five years of age, and after his accession pursued the same measures as during his regency. Religion continued in the same state as in the preceding reign; but Jotham completed the repairs of the temple; and following the plans of his father, Uzziah, he continued to fortify and embellish Jerusalem, besides building several new cities and fortresses. He was also successful in war, and rendered the Ammonites tributary. He died at the age of forty-one, after a prosperous reign of sixteen years;

and he is numbered amongst the good kings of Judah.

28. He was succeeded by his son, Ahaz, a prince of a very different character. He was twenty years of age at his accession ; and from his youth he might have expected a long life and reign. But instead of following the example of his three late predecessors, he modelled his conduct on that of the kings of Israel, and deviated into the grossest idolatry. His reign was not less inglorious than impious : his armies were defeated by those of Israel and Syria ; and he was obliged to rob the temple and the royal palace of a part of their treasures, to enable him to purchase an ineffectual aid of the king of Assyria. But the life of this infamous prince was not protracted to a great length. - He died at the age of thirty-six, after an unprosperous reign of sixteen years ; and although he was buried at Jerusalem, he was not admitted into the royal sepulchre.

29. Hezekiah, the son of Ahaz, was twenty-five years of age when he ascended the throne. Instead of following the example of his wicked and idolatrous father, he chose for his pattern David, the illustrious founder of the Jewish dynasty. Not contenting himself with placing religion on the same footing as it had been in the reigns of Jehoshaphat, Amaziah, Uzziah, and Jotham, he restored the worship of God to its original purity, and completely eradicated every trace of idolatry. Having accomplished this grand design, he summoned the people to keep the feast of the pass-over at Jerusalem. Numerous sacrifices were offered during the seven days of this solemn festival : the king furnished a thousand bullocks and seven thousand sheep, to which number a thousand of the former and ten thousand of the latter kind of victims, were added by the most opulent of his subjects. All these were sacrificed according to the rites of the Mosaic law ; and since the time of Solomon, the capital of



Judea had never exhibited so splendid a religious spectacle.

30. Religion and virtue draw down the blessing of heaven both on rulers and private persons, on nations and individuals: this was experienced by Hezekiah and his subjects. Sennacherib, king of Assyria, having invaded the Jewish territories, sent Rababekah, one of his generals, with an army against Jerusalem, while he himself was occupied in the siege of Lachish. The Assyrian commander sent to Hezekiah an insolent and impious summons, requiring him to surrender; and endeavoured to intimidate the Jewish monarch by representing to him, that none of the gods of the neighbouring nations had been able to deliver their worshippers out of the hand of the kings of Assyria. He also addressed the people who had assembled in crowds upon the walls of the city, in order to terrify them into submission. This address was filled with blasphemies against the God of Israel, "Who," said he, "are they among all the gods of the nations that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand." The people, however, made him no answer. He therefore returned to give an account of his proceedings to Sennacherib, who sent him back with orders to repeat the summons in these terms: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? have the gods of the nations delivered them which my fathers have destroyed?" These blasphemous expressions were in perfect conformity with the genius of polytheism: the Pagans believed that every country, district, and city, had its particular deity; and even when mankind began to be more enlightened, although the Grecian philosophers ac-

knowledge of the existence of one supreme and eternal Being, many of them still supposed the government of the world to be left to gods of an inferior nature, and that not only every country, but every city was under the charge of some particular divinity. The king of Assyria, therefore, undoubtedly thought that the God of Israel was one of those local deities, and not more able to protect his worshippers than the gods of the other nations, whom he and his predecessors had subdued. But the result of his expedition taught him a very different lesson.

31. On the first approach of the enemy, Hezekiah had taken every measure that human policy could suggest, to embarrass the invaders, and enable Jerusalem to sustain a long siege: he had consulted his ministers and generals, he had repaired the walls and fortifications of the city, filled up the wells in the surrounding country, and prepared a great quantity of arms. His conduct in this respect merits the highest approbation, and affords this useful and important lesson, that in all our undertakings we ought to adopt every human means in order to insure success, and then to implore the blessing of God upon our endeavours, and with full resignation to his will, rely on his wisdom and goodness for the result.

32. Such was the conduct of the Jewish monarch at this alarming crisis. While the king of Assyria was pouring forth his blasphemous menaces, Hezekiah, who had completed his preparations for a vigorous resistance, solicited by fervent prayer the protection of heaven. His supplication was not in vain: the supreme Ruler of the universe looked down on the distress of his servant, and caused the enterprise of Sennacherib to terminate in a fatal catastrophe. Whether lightning, or the hot wind called Saniel, coming from the Arabian deserts, or a sudden malady, or whatever other natural cause might be employed as the instrument on this occasion, the

and the divine indignation was displayed in his camp, and above a hundred and eighty thousand of his troops were by some sudden stroke destroyed in a night. The impious monarch retired with precipitation to Nineveh, his capital, where he was soon afterwards assassinated by two of his own sons, while he was sitting in the temple of his idol.

After this signal deliverance the reign of Sennacherib was invariably prosperous: his subjects were happy, and the kingdom of Judah had a pre-eminence and influence over the neighbouring nations. Sennacherib himself died at the age of fifty-four, after a reign of twenty-nine years, in which his kingdom had been restored to its purity, and the people returned to the divine favour.

During this period occurred an event of greater importance than any other recorded in sacred history, namely the removal of the ten tribes until that time unknown to the Jews. In the seventh year of the reign of Hezekiah, the Assyrian empire was conquered by Shalmaneser, king of Babylon, the Assyrians were carried into captivity, and the kingdom of Media and other countries beyond the Euphrates comprehending a part of his empire. The captivity which happened A. A. C. 720, the Jews being at Hebron, who were carried into captivity, and the Assyrians were more mentioned; and the Assyrian empire was ever since that time a desolate and uninhabited country.

The Assyrian captivity removed the Israelites into a new country, and the city of Nineveh was divided into different parts, and the Assyrians were frequently mentioned in the Bible. At the time of the captivity, a mixture of different languages was spoken, and they were called by different names, and they had

brought from their own countries ; and the sacred history informs us that " they feared the Lord, and worshipped their own gods." But it appears that before the return of the Jews from Babylon, the Samaritans had renounced idolatry and worshipped only the God of Israel. In process of time they adopted the whole law of Moses as contained in the Pentateuch, which they considered as the only inspired book, and rejected all the historical and prophetic parts of the scripture. In regard to the observance of the law, they were in many particulars more strict than the Jews themselves ; but they differed from them in one great point : they regarded mount Gerizim, and not Jerusalem, as the chief place of worship ; and on that mountain they offered their sacrifices and celebrated their solemn festivals. They were always at enmity with the Jews, by whom they were hated and despised as mongrels and heretics. When the Jewish monarchy was at length restored by the Asmonean princes, the Samaritans were reduced under its sceptre, and from that time their country composed a part of the kingdom of Judea. But although their political distinctions had ceased, their religious differences continued ; and in regard to divine worship, there was never any communication between the Samaritans and the Jews. After this digression, which the reader will perceive to be necessary, in order to exhibit the origin and religious principles of a people which makes so conspicuous a figure in the Jewish history, we shall resume our narrative, and follow the dynasty of David to its final extinction.

36. Hezekiah was succeeded by his son, Manasseh, who was only twelve years of age when he ascended the throne of Judah. From his youth it might be supposed that his first deviations from religion and virtue, were owing to the influence of evil counsellors ; but his progress in wickedness kept pace with his advancement in years ; and a great part of his reign

formed a detestable contrast with that of his pious and prosperous predecessor. He sunk into the most gross and absurd idolatry: he even set up idols in the temple which Solomon had dedicated to the worship of Jehovah, the only true God; and in this act of impiety he surpassed all the other idolatrous kings of Judah. The scripture says that "he made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel." His wickedness, however, did not remain unpunished. He was made prisoner by the Assyrians, who loaded him with fetters, and immured him in a dungeon. This severe chastisement had a most beneficial effect: he humbled himself before an offended God; and cried to him for mercy in the spirit of sincere repentance: his prayer was heard: he was liberated by his enemies, and restored to his throne. The particulars of these transactions are not recorded in the scriptures: very little light is thrown upon them by Josephus; and the reign of Manasseh is one of the most obscure periods of the Jewish history. His subsequent conduct showed the sincerity of his conversion: he abrogated his former acts, abolished idolatry, and re-established the worship of Jehovah. He also added some new fortifications to the city of Jerusalem, and placed strong garrisons in the different fortresses of his kingdom. This prince died at the age of sixty-seven, after a reign of fifty-five years, of which the latter part was as religious and exemplary, as the former had been impious and detestable.

37. Amon, the son of Manasseh, ascended the throne at twenty years of age. His conduct was an imitation of that of his father in the first part of his reign: he abolished the Jewish worship and re-established idolatry. Having in a short time filled up the measure of his crimes, he was murdered by conspirators at the age of twenty-two, after a reign of only two

years, which had displayed an uniform scene of impiety and wickedness.

38. The assassination of this unhappy prince excited the indignation of the people, who put the conspirators to death, and placed on the throne his son, **Josiah**, a minor of eight years of age. This young monarch seems to have early imbibed the principles of religion and virtue. He had not reigned more than eight years, when he began seriously to think of extirpating idolatry, and all his plans were successfully carried into execution. Having abolished the worship of idols, he caused the temple of Jerusalem to undergo a thorough repair; and in the eighteenth year of his reign was held a solemn passover, which for magnificence and the number of sacrifices, exceeded all that had been seen since the days of Solomon, not excepting even that of **Hezekiah**.

39. During a period of thirty years, the reign of **Josiah** passed in peace; but an imprudent step which he took brought it to a tragical close. The Jewish monarchy was then in a critical situation: the two neighbouring kingdoms of Egypt and Babylon were often at war with each other; and that of Judah, placed by its geographical position between two so powerful rivals, found it difficult to maintain its neutrality. At the period under consideration, the Babylonian interest seems to have preponderated at the court of Jerusalem. **Pharaoh Nechoh**, king of Egypt, having entered Asia, was marching towards the Euphrates in order to attack the Babylonians. The Jewish monarch took the field in order to arrest his progress. The king of Egypt endeavoured by negotiation and remonstrances to avert him from his purpose, declaring that he had no hostile designs against him or his kingdom, and conjuring him not to rush into unnecessary hostilities. **Josiah**, however, rejecting all pacific proposals, advanced to the valley of Megidde, where he gave battle

to the Egyptian monarch, and was mortally wounded in the action. Being carried from the field, he was brought in his chariot to Jerusalem, where he expired at the age of thirty-nine, after a reign of thirty-one years, marked by an uninterrupted course of prosperity ; and his catastrophe was universally lamented by his subjects.

40. This excellent and celebrated monarch was succeeded by his son, Jehoahaz, who was twenty-three years of age at his accession. But the war which Josiah had commenced against Egypt did not terminate with his death. Pharaoh Nechoh advanced to Jerusalem, where he levied a heavy contribution ; and having deposed Jehoahaz, who had reigned only three months, he placed his brother, Eliakim, another of the sons of Josiah, on the throne. From the time of David to the period now under consideration, the sceptre of Judah had been regularly transmitted from father to son, through a succession of fifteen kings, during a period of four hundred and forty-six years, a circumstance to which the annals of very few nations can furnish a similar instance.

41. Eliakim, to whom the Egyptian monarch gave the name of Jehoiakim, by which he is known in history, was twenty-five years of age when he was placed on the throne. In the government of his kingdom he adopted the measures of the worst of his predecessors ; and if he did not completely re-establish idolatry, he at least introduced it again into Judah, and countenanced its practices by his example.

42. In the time of this prince a great change took place in the political state of those countries. At his accession the power of Egypt was predominant ; but before the end of his reign the fortune of Babylon prevailed. The victorious Nebuchadnezzar, whom heaven had appointed to be an instrument of its vengeance against sinful nations, dispossessed the Egyptians of all their possessions in Asia, and confined

them to their African territory. He then attacked their allies and tributary states, which he brought successively under his domination. Amongst others the Jewish kingdom, in consequence of its being under the influence of Egypt, felt the weight of his resentment. He marched against Jerusalem and made Jehoiakim prisoner. This prince sat eleven years on the throne of Judah, and his reign was equally wicked and unprosperous.

43. He was succeeded by his son, Jehoiachin, whose age, according to the book of Kings, was eighteen, although in the Chronicles he is said to have been only eight years old at his accession. This discrepancy is owing to the mistake of transcribers: nothing indeed is more common in history than errors in numerical statements. The matter, however, is here of very little importance; for after he had reigned three months, Nebuchadnezzar carried him away to Babylon, with the principal persons of his court, and ten thousand of his best soldiers, besides all the best workmen in the different mechanical arts, the former in order to prevent a revolt, the latter to aid in the building and embellishment of Babylon, which he was endeavouring to render the most superb city in the world. He also pillaged the temple and the royal palace of their treasures, and thus having enfeebled and impoverished the Jewish kingdom, he placed on the throne Mattaniah, another son of Josiah, and uncle of Jehoiachin, and changed his name to Zedekiah:

44. This last and most unfortunate king of the family of David, was twenty-one years of age when he ascended the degraded throne; and he adopted the measures of those wicked princes, who had, by their crimes, reduced it to this state of degradation. The Jewish nation and its kings had repeatedly violated in the most flagrant manner the law of Jehovah, and had been repeatedly forgiven. The long forbearance of God, and the readiness with which he had par-



done their transgressions, hardened them in their wickedness, so that they seem to have made the divine goodness a subject of mockery. But let it ever be remembered that if sin prosper for a season, the day of account comes at last. Of this the Jews had been frequently warned by the prophets, but had despised or neglected the awful admonition. But at length they had filled up the measure of their iniquity; and the time came when they were to feel the severe vengeance of an offended Deity.

45. The almighty and omniscient Being who governs the world makes use of human agency; so that wicked men bring ruin on themselves often without any apparent interposition of heaven. Zedekiah had received the crown of Judah from the hand of the Babylonian monarch, on the conditions of paying tribute, and acknowledging allegiance to him as the paramount sovereign, and he had sworn by the august name of Jehovah that he would adhere to the treaty. But he no sooner considered himself as firmly established on the throne, than he falsified his oath, and forming an alliance with Egypt, set at defiance the power of Babylon. Nebuchadnezzar, in order to punish this perfidy, marched with a formidable army into Judea, and laid siege to Jerusalem. The Jews, terrified by the menaces of the prophet Jeremiah, who declared in the most unequivocal manner that they and their city should fall into the hands of the Babylonians, began to take measures which seemed to indicate a spirit of repentance for their transgressions, particularly for their oppression of the poor, and a desire of appeasing the divine indignation.

46. It must here be remembered, that although the country of Canaan had been at first equitably divided amongst the Israelites, and the perpetual alienation of their lands provided against by the law, yet the rights of primogeniture, and a variety of other circumstances, had concurred to produce, during a

period of more than eight hundred years, a great inequality of fortunes. It may also be presumed that in the irreligious times which had so often occurred, the law against alienations, as well as other laws of the Mosaic code, might have been frequently infringed, and it is certain that in the reign of Zedekiah, and even before his time, a great part of the Jewish nation was reduced to a state of downright poverty, while large estates were possessed by particular families. The fiftieth year, which was called the jubilee, was the time when all the mortgaged lands reverted to their original owners or their heirs; but this period comprised almost the life of a whole generation, and many were in the mean while reduced through debt and poverty to a state of bondage to their creditors. In such cases the law had also made a provision, that every one should, after six years of servitude, regain his liberty at the commencement of the seventh; but this law had been entirely set aside, and the rich held the poor in perpetual bondage.

47. Such was the state of Jewish society when Nebuchadnezzar laid siege to Jerusalem. The great and opulent, however, being intimidated by the denunciations of the prophet, and still more by the presence of the Babylonian army before their walls, liberated their bondmen and bondwomen whom they had detained beyond the legal term of their servitude. But their ally, the king of Egypt, advancing with a numerous army to their assistance, obliged the Babylonians to raise the siege; and on this favourable change in their affairs, the wealthy and powerful Jews showed the insincerity of their conduct. Conceiving themselves to be delivered from all danger, they compelled those whom they had liberated to return into bondage, and ridiculed Jeremiah, who constantly assured them that the enemy would recommence the siege. In the mean while Nebuchadnezzar defeated the Egyptians, and, having forced them to retire into

their own country, again invested Jerusalem. The siege was carried on with great vigour ; but the city was obstinately defended. The cabals of the court of Zedekiah, the turbulence and obstinacy of the Jewish rulers, the delusive predictions of the false prophets, and the ill treatment of Jeremiah, are detailed in the book that bears his name. And from several passages it appears that the authority of the king was nearly lost amidst the imperious dictates of the nobles, who pushed him on to his and their own ruin.

48. After the siege of Jerusalem had continued eighteen months, the city was taken by assault. The king and his principal warriors made an attempt to escape, but most of them were overtaken and slain. Zedekiah being taken by his pursuers, was brought before the Babylonian monarch, who caused his sons to be slain before his face, and then ordered his eyes to be put out. Thus the reign of Zedekiah terminated in a dreadful catastrophe when he was only thirty-two years of age, after he had sat nearly eleven years on the throne of Judah ; and with his fall the sovereignty of the royal house of David expired.

49. The treatment which this unfortunate prince met with from Nebuchadnezzar was brutal and severe ; but it was the punishment of perjury, treason, and ingratitude, crimes which, in a private person, would in every country be deemed worthy of death. The king of Babylon had placed him on a throne, which in all probability he would otherwise never have ascended. Zedekiah had sworn by the God of Israel that he would fulfil his engagements with that monarch ; but as soon as he thought the opportunity favourable to his design, he falsified his oath, entered into an alliance with Egypt, the avowed enemy of Babylon, and revolted against his great benefactor. The slaughter of his sons for the faults of their father, for they must have been too young to take a very active part in the rebellion, was in the highest degree cruel and unjust.

But as to Zedekiah himself, it is no wonder that, in a barbarous age, a haughty and imperious conqueror should take a severe vengeance on a perjured and rebellious prince, whom the most sacred oaths could not bind, nor the greatest benefits render grateful.

50. By the orders of Nebuchadnezzar the walls of Jerusalem were demolished; the temple and the royal palace were burned to the ground; and all the rich ornaments and treasures which they contained were carried to Babylon. All the principal persons, with the men most fit for war, and all the smiths, carpenters, and other skilful workmen were removed to Babylon, in order to augment the population of that extensive capital, and assist in the great works which Nebuchadnezzar was constructing. Jerusalem, thus despoiled of her wealth, her splendour, and her inhabitants, was left a heap of ruins, nine hundred and four years after the egress of the Israelites out of Egypt, four hundred and sixty-seven from the establishment of David on the throne of Judah, and four hundred and sixteen years after the dedication of the temple by Solomon.

51. After taking vengeance on those whom he deemed the most guilty, Nebuchadnezzar adopted lenient measures with regard to the lowest class of people. These he left in peace to cultivate the lands which, it seems, they held of the crown of Babylon, although we are ignorant of the nature and mode of their tenure. And it is not improbable that the poor were as happy in this situation, as they had been under the oppression in which they had been held by their opulent and powerful countrymen.

52. The king of Babylon had placed a Jewish governor, named Gedaliah, over the people who were left in the land. But Ishmael, a prince of the blood royal, with several other persons of note who had escaped from the enemy at the capture of Jerusalem, killed Gedaliah, and all, both Jews and Babylonians,

that were with him at Mizpah, and carried away all the inhabitants of the place, in the design of retiring into the country of the Ammonites. These captives were rescued by Johanan, another popular leader amongst the Jews. This man collected a great number of his countrymen, who, like himself, were determined not to submit to the Babylonians, and forcing the prophet Jeremiah along with them, took refuge in Egypt.

We have now beheld the once flourishing house of David, passing through a long succession of ages and a variety of fortunes, to its final extinction as a royal dynasty. We shall find it difficult to conceive what motives could induce so many of these Jewish sovereigns and their subjects to plunge into idolatry: it may, however, be presumed, that the licentiousness of its rites, and the laxity of morals which it permitted, and sometimes even prescribed, were more agreeable to them than the observances of their own law. But it must be observed, throughout the whole course of their history, that national sins invariably brought on national calamities, until at last the sun of royalty which had shone with such splendour on David and Solomon, set in the deep gloom of obscurity, and Jerusalem lay prostrate in the dust.

### *Questions for examination.*

#### CHAPTER IV.

1. Who was Solomon's successor?
  2. Who was Jeroboam?
  3. How did Rehoboam drive the ten tribes to revolt?
  4. What do we behold in this transaction?
  5. What was the Israelitish nation now become?
  6. What consideration induced Jeroboam to establish idolatry in the kingdom of Israel?
- What king of Egypt pillaged Jerusalem?

7. What was the character of Jeroboam?
8. What was the conduct of Abijah?
9. What was the character of Asa?  
What did Baasha?
10. Who offered his son in sacrifice?
11. How did Jehoshaphat act in regard to religion?  
Who attempted to revive the trade to Tarshish and Ophir?  
What was the probable cause of the failure of that attempt?
13. Of what was the enumeration of Jehoshaphat's forces intended as a statement?  
How is the statement of the forces at Jerusalem to be understood?
14. What was the character of Jehoshaphat?
15. What king of Judah put all his brothers to death?  
What lesson does the conduct of Jehoram afford?
16. What misfortunes befel Jehoram?  
How did he die?
17. Whose examples and counsels did Ahaziah follow?
18. What did Jehu perform?  
How did Ahaziah, king of Judah, lose his life?
19. Who usurped the throne after his death?
20. Who placed Joash on the throne?  
Who was his principal counsellor?  
How did Joash act with respect to religion?  
By what action did he show his ingratitude to his benefactor?
22. How did Joash terminate his life?
24. How did Amaziah rush into danger, and what were the consequences?  
How did Amaziah end his life?
25. What did Uzziah perform during his reign?
26. Why did he retire from public affairs?
27. What did Jotham perform during his reign?  
Amongst what class of kings is he placed?
28. Whose example did Ahaz follow?  
What misfortunes did he meet with?
29. Whose example did Hezekiah follow?  
How did he act in regard to religion?  
How many victims were furnished for the passever?

30. Who invaded Judea and sent an insulting and blasphemous summons to Hezekiah?

What were the notions of the pagans in regard to the plurality of their gods?

31. What measures did Hezekiah adopt to embarrass the invaders?

What useful lesson may be derived from his conduct?

32. What was the issue?

33. What was the character of Hezekiah's reign?

34. At what time, and by whom, were the ten tribes of Israel carried into captivity?

35. By whom was their country repeopled?

Who were the Samaritans?

Where was their chief place of worship?

36. Who surpassed all the other kings of Judah in wickedness, and what befel him?

37. What was the character of Amon's reign?

38. At what age did Josiah undertake the extirpation of idolatry?

39. In what situation was the Jewish monarchy?

How did Josiah lose his life?

40. Who deposed Jehoahaz?

How long had the sceptre of Judah passed from father to son?

41. What measures did Jehoiakim adopt?

42. What change took place in the political affairs of Egypt and Babylon in the reign of Jehoiakim?

Who dispossessed the Egyptians of all their territories in Asia?

43. Who were carried captives from Jerusalem to Babylon?

Who placed Zedekiah on the throne of Judah?

44. What measures did Zedekiah adopt?

45. Of what kind of agency does the Almighty make use in governing the world?

What did Jeremiah declare to the Jews?

46. How often did the year of Jubilee occur, and what was its purport?

What was the legal term of personal bondage amongst the Jews?

47. What measures were taken by the opulent Jews to avert the divine indignation?

How did they afterwards act when the Babylonians marched against the Egyptians?

48. How long did the siege of Jerusalem continue?

How was Zedekiah treated by Nebuchadnezzar?

With whose fall did the sovereignty of the house of David expire?

49. What were the crimes of Zedekiah?

50. What was the fate of Jerusalem, its temple, &c.?

How were its principal inhabitants, men fit for war, skilful mechanics, &c. disposed of?

51. How were the poor of the country disposed of?

52. Into what country did a considerable number of the Jews retire?

What became of the prophet Jeremiah?



## CHAPTER V.

*Comprising a period of two hundred and fifty-seven years, from the destruction of Jerusalem by the Babylonians, A. A. C. 587, to the subversion of the Persian empire, by Alexander the Great, A. A. C. 330.*

The Jews under the Babylonian government.

Kings of Babylon.

| Accession.                         |     |
|------------------------------------|-----|
| 1. Nebuchadnezzar, }<br>A. A. C.   | 605 |
| 2. Evil-Merodach ...               | 562 |
| 3. Neriglissar .....               | 560 |
| 4. Laborosoarchod ...              | 550 |
| 5. { Nabonadius or }<br>Belshazzar | 549 |

Remarkable events of profane history.

Servius Tullius, sixth king of Rome, accession, A. A. C. 578.  
Confucius, the Chinese philosopher, born about A. A. C. 551.

End of the Babylonian empire, A. A. C. 538.

N. B. The history and chronology of the Babylonian kings are so confused and obscure, that the years of their accession, and the length of their reigns, as given by the ancient historians, can only be considered as approximations.

The Jews under the Persian government.

Kings of Persia.

| Accession.                   |     |
|------------------------------|-----|
| Darius Ist, A. A. C.         | 538 |
| Cyrus .....                  | 536 |
| Cambyses .....               | 529 |
| Darius IId, or }<br>Hystapes | 522 |
| Xerxes .....                 | 486 |
| Artaxerxes Longimanus }      | 464 |

Remarkable events of profane history.

Tarquinius Superbus, seventh king of Rome, accession, A. A. C. 534.  
The Pisistratida expelled from Athens, A. A. C. 510.  
The Tarquins expelled from Rome, A. A. C. 509.

The Jews under the Persian government.

Remarkable events of profane history.

Kings of Persia.

|                             |                   |  |
|-----------------------------|-------------------|--|
|                             | <i>Accession.</i> |  |
| Darius Nothus, } ...        | 423               |  |
| A. A. C.                    |                   |  |
| Artaxerxes Mnemon           | 404               |  |
| Darius Ochus.....           | 361               |  |
| Darius Codomannus           | 335               |  |
| End of the Persian } empire | 330               |  |

The Spartans killed at Thermopylae, A. A. C. 480.

Athens destroyed by the Persians, A. A. C. 479.

Athens rebuilt, A. A. C. 476.

Commencement of the Peloponnesian war, A. A. C. 431.

Athens taken by Lysander, A. A. C. 405.

Retreat of the 10,000 Greeks under Xenophon, A. A. C. 401.

Battle of Cheronæa, A. A. C. 388.

Accession of Alexander the Great, A. A. C. 336.

**I**N the last chapter we contemplated the melancholy picture of the Jewish nation reduced to the lowest stage of depression. We shall now see it gradually emerging to a state of comparative happiness, though not of complete independence.

1. Concerning the situation of the captive Jews in Babylon, few documents remain. It seems, however, that their treatment, except in a few cases, was not marked by any great severity. They were in general permitted to profess and practise their own religion. But on some particular occasions they were required to join in celebrating the solemn festivals, and paying at least an exterior homage to the idols of Babylon, and on their refusal were exposed to cruel persecutions. Such was the case in regard to the golden image of Belus which Nebuchadnezzar erected in the

plain of Dara. These persecutions, however, seem to have been the result of court intrigue or particular enmity, and chiefly directed against some distinguished persons.

2. It is not to be doubted that many of the Jews enjoyed in Babylon all the necessities, and even a very considerable share of the luxuries of life, and to those whose ideas did not extend beyond sensual objects, this would be sufficient to render them satisfied with their new situation. But to men of more elevated minds, no delights which this world affords, can compensate the loss of freedom, or render a state of dependance agreeable. These unhappy exiles lamented in mournful strains the ruin of their country, and continually directed their wishes towards Zion. Even physical circumstances often excite moral sensations, and revive local attachments. The situation of Babylon, in a low and level country, was a complete contrast to that of Jerusalem, amidst lofty eminences, and crowned by mount Zion. And the Jews could not contemplate the surrounding country of Chaldea, consisting of an uniform plain totally devoid of picturesque scenery, without calling to mind the variegated aspect of Judea, with its mountains, hills, and valleys. These contrasts helped to revive the remembrance of their native land, and their former independence. "By the waters of Babylon," said they, "we sat down and wept when we recollected the calamities of Zion." They called to mind the sounds of music, and the sensations of joy that once accompanied their solemn festivals, and described the melancholy state into which they were fallen, in this pathetic expression; "We hung our harps on the willows;" a tree in which Chaldea, like many other moist countries, abounded. The sacred writings declare in numerous passages the affection which the Jewish exiles entertained for their native country, and the manner in which they bewailed

their expatriation. The only consolation which they had in the midst of their afflictions, arose from the various prophecies which predicted the restoration of Judah.

3. At length the time of deliverance arrived. The Babylonians, whom heaven had used as instruments in punishing other wicked nations, had finished their iniquitous and oppressive career. They had, during the space of above eighteen years, maintained a sanguinary and unsuccessful war against the Medes and Persians, commanded by the great Cyrus, who had stripped them of all their former conquests, reduced their provinces, and at length laid siege to Babylon. That proud metropolis of the east stood in a large plain, on both sides of the Euphrates, which divided it into two parts by running through the middle, from N. W. to S. E. The form of the city was an exact square, but ancient writers disagree in regard to its extent. Herodotus gives a hundred and twenty furlongs, or fifteen English miles, as the length of each side. Diodorus Siculus states the length of each side at twelve miles; but Major Rennel, after a strict investigation of the subject, gives it as his opinion, that the length of each side was only eight English miles and a half, and the whole circuit thirty-four miles. If, however, we take the least of these computations, the city must have been of a vast extent. It had a hundred gates, twenty-five on each side, all of solid brass; and from each of them a straight street of about a hundred and fifty feet broad, extended to the corresponding gate on the opposite side. The whole number of streets, therefore, was only fifty, twenty-five crossing the other twenty-five at right angles. By this intersection of the streets, the whole city was divided into large squares, which were cultivated as gardens and corn fields, and which, as the soil was extremely rich and deep, produced abundance of provisions. Around these squares stood the houses,

which were not contiguous, but separated by intervening spaces ; and from the whole description, it is evident that the population of Babylon was far from being proportionate to its extent.

4. The city was surrounded with walls, of which, according to Herodotus, the thickness was eighty-seven feet, and the height three hundred and fifty feet ; and most writers give us the same, or nearly the same dimensions. These walls were built of large bricks and cemented with bitumen, a glutinous slime which issues out of the earth in several parts of that country, and in a short time grows harder than either brick or stone : they were also fortified with two hundred towers, placed at proper distances. The whole was encompassed by a wide and deep ditch always full of water ; and as the earth dug out of it served to make brick for the walls, their thickness and height may enable us to form some judgment of the largeness of the ditch.

5. The breadth of the Euphrates, at the place where Babylon stood, is found, by the observations of a late traveller, Mr. Rich, to be about four hundred and fifty feet. The banks on each side in its course through the city, were secured by strong walls of brick and bitumen. Opposite to each street on both sides of the river was a brazen gate, with stairs leading down to the water. These were opened by day, but carefully shut at night. Over the Euphrates, nearly in the middle of the city, was a bridge, at the ends of which were two royal palaces, the old palace on the east side, and the new palace on the west side of the river : the first took up four, and the latter nine of the squares abovementioned. The temple of Belus, commonly supposed to have been originally the famous tower of Babel, and only repaired and embellished by Nebuchadnezzar, stood close by the old palace, and occupied one of the squares.

6. Such was the city of Babylon when invested by

the Medes and Persians. The walls were of such height and thickness, and encompassed by so wide and deep ditches, that it was deemed impregnable; and the vast quantities of provisions laid up in the magazines, besides what the gardens and fields within the city were capable of producing, enabled it to defy the attacks of famine. When the siege had continued two years, the besiegers had not been able to make any impression on those formidable fortifications; and the besieged from the top of their walls derided their ineffectual efforts. At length, however, Cyrus, the Persian general, being informed by deserters, that a solemn festival was approaching, on which the Babylonians were accustomed to spend the day and night in drunkenness and debauchery, formed a project, of which the successful execution showed his sagacity as a military commander.

7. The overflowings of the Euphrates, especially at the time of the melting of the snows on the mountains of Armenia, had often done considerable damage, not only in the adjacent country, but even in the city of Babylon. To prevent these inundations, canals had been cut on the east side of the river, by which the redundant waters were conveyed to the Tigris before they reached the city. On the west side of the Euphrates was also dug a vast basin or lake, said to have been thirty-five feet in depth, and a hundred and sixty miles in circuit, an extent, however, which seems to be incredible; and the account of Herodotus must involve some mistake, as it is highly improbable that so much fertile ground would have been wasted. This lake, whatever were its dimensions, communicated with the Euphrates by a canal, and answered the double purpose of receiving the overflowings of the river, and of serving as a reservoir, from which the waters were let out in dry seasons for the support of cattle, and the irrigation of the land.

8. On the evening of the festival, Cyrus sent a

detachment to the head of the canal leading from the Euphrates to the great lake, with orders to cut down at an appointed hour, the bank or dam. He also ordered the canals on the east side of the river to be opened at the same time. He then sent two strong detachments to the points where the Euphrates entered, and where it left the city. After all the canals were opened, the river was soon drained; and the troops entering the channel, according to their orders, found the gates on its banks left open, in consequence of the general disorder of that riotous night. Penetrating without opposition into the heart of the city, both the detachments met at the royal palace, where the king, Belshazzar, was giving a sumptuous feast to the Babylonian grandees, about a thousand in number. The royal guards were surprised and cut to pieces; and those within opening the gates to know the cause of the confusion, the Persians rushed into the palace, where they killed the king with most of his riotous and intoxicated nobles. The learned Dean Prideaux, founding his calculations on the time requisite for their march, from entering the river to the royal palace, shows it to be very probable, that when the hand writing, mentioned in the 5th chapter of the book of Daniel, appeared on the wall, the Persian troops were already in the city. The king being killed, and the inhabitants not in a state to make any resistance, the Medes and the Persians immediately became masters of the place. The reduction of Babylon put an end to the Babylonian empire, and fulfilled the predictions which the prophets Isaiah, Jeremiah, and Daniel, had uttered against that proud metropolis.

9. Darius, king of the Medes, to whose crown the Babylonian dominions were now become an appendage, lived only two years after this event. On his death, his nephew, Cyrus, who had already ascended the Persian throne, succeeded to that of the Medes,

and thus united the Median and Persian kingdoms in one vast empire. This great monarch soon after his accession, issued his famous decree in favour of the Jews, permitting them not only to return to their own country, but also to rebuild the temple and city of Jerusalem, and to carry thither all the sacred vessels and utensils which Nebuchadnezzar had conveyed to Babylon. These were delivered to Zerubbabel, who being the first prince of the blood royal of David, was, by the Persian monarch, appointed governor of Judea. By this decree the expense of the building was ordered to be paid out of the king's treasury ; and those Jews, who chose to remain in Babylon, Persia, and the other dominions of Cyrus, were allowed to contribute as liberally as they pleased towards the embellishment of the sacred edifice.

10. It has been already observed, but it can scarcely be too often repeated, that the supreme Ruler of the world makes use of human agency in the execution of his designs. This sublime truth is eminently displayed in the captivity and restoration of the Jews. That nation had by its reiterated transgressions provoked the Almighty to decree its severe chastisement, though not its total destruction. Nebuchadnezzar, a warlike, ambitious, and powerful prince, was a fit instrument for carrying this decree into effect. The Babylonian monarch undertook the war against the Jews, as well as against so many other nations from motives of policy, ambition, and avarice, without ever suspecting that he was employed in executing the will of heaven ; and in carrying so many of them into captivity, he had two objects in view, first to prevent a revolt, and secondly to augment the population of Babylon, which he was labouring to render worthy of being the metropolis of the world. Cyrus, in conquering the Babylonians, was undoubtedly actuated by the same motives as Nebuchadnezzar had been, in reducing the Jews. And as the Baby-



lonian monarch took away the inhabitants of Jerusalem in order to promote the aggrandizement of Babylon, so the Persian conqueror permitted and encouraged their return to Judea for the purpose of weakening a city which, being lately reduced by his arms, and impatient of his domination, was the focus of disaffection to the Persian government ;\* as also of rendering those Jews who remained behind faithful subjects, in consideration of the favours conferred on their nation. Neither of these great politicians and conquerors ever considered himself as an instrument in the hands of the supreme Monarch of the world, in fulfilling the designs of his Providence.

11. As soon as this edict was issued, such of the Jews as were animated with the greatest love for their country prepared themselves to remove into Judea; while those who preferred remaining in Babylon and its environs, contented themselves with furnishing money and other necessaries for the rebuilding of the temple and city. At the head of those who set out at first were Zerubbabel, the governor, and Joshua, the high-priest, with several chiefs of families: the whole number of the Jews who returned into Judea, including those who came after with Ezra and Nehemiah, was only forty-two thousand three hundred and sixty, besides their servants of both sexes, who amounted to seven thousand three hundred and thirty-seven. Neither were all these of the tribes of Judah and Levi; for many Israelites of the ten revolted tribes, whose ancestors had been carried away by Shalmaneser, took advantage of the royal edict to return to the land of their fathers. And to these may be added a considerable number of others, whose progenitors had gone from the ten tribes and

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\* This was also the policy of the kings of Persia, the successors of Cyrus; they always endeavoured to weaken Babylon. Darius Histaspes, having with difficulty suppressed a revolt of that city, reduced the height of the walls to seventy-five feet.

joined themselves to that of Judah. All these were after the captivity blended together under the common name of Jews; but such a mixture caused great confusion in the genealogies, and several were unable to prove that they belonged to any tribe.

12. The small number of Jews that returned to Judea, exhibits one of the many striking proofs that daily observation affords, of the facility with which men reconcile themselves to new situations. The melancholy sensations experienced by the Jews at the commencement of their captivity, were gradually worn away; and most of them had forgotten their native land. The far greatest part of the existing generation had been born in Babylon, which they consequently regarded as their country. Those whose minds glowed with an exalted patriotism, or whose ancestors had been persons of distinction in the Jewish monarchy, might still regret the loss of national independence; but the multitude were perfectly contented with their situation, and even the far greater number of the priests chose to remain in the countries where they had been so long settled. And ever since that time, the Jews dispersed throughout Babylonia, Persia, and the adjacent countries beyond the Euphrates, were more numerous than those of Palestine.

13. In the second month of the second year after their return, they began to lay the foundations of the temple, amidst the sound of trumpets and other musical instruments, accompanied by the singing of psalms and the acclamations of the people. But they had not proceeded far in the building before an unexpected circumstance put a stop to the work. The Samaritans, who were descended from that mixed race of people whom the king of Assyria had settled in the country of Israel, after the ten tribes had been carried away, and who had now adopted the greatest part of the Mosaic law, expressed a desire to join in the work, saying, that as they worshipped the same

God, they wished to take a part in erecting his temple. This proposal was rejected by the Jews, and the refusal proved a source of irreconcilable enmity between the two nations.

14. The Samaritans soon caused the Jews to feel the weight of their resentment. They bribed the ministers of Cyrus to represent the Jews as a rebellious and turbulent people, and the rebuilding of Jerusalem as a dangerous measure, which would enable them to throw off their obedience to the Persian crown. In consequence of these representations, although Cyrus did not repeal his decree, the work was carried on very slowly during the remaining five years of his reign; and the whole of that of Cambyses, his son and successor. On the death of Cambyses, who fell by the hands of conspirators, one of the Magi, who, in the book of Ezra, is called Artaxerxes, but by Herodotus, is named Senirdis, and Orospestes by Justin, usurped the throne. The Samaritans immediately renewed their intrigues against the Jews; and the usurper issued an edict ordering the entire cessation of the work.

15. The deposition and death of this mock sovereign happened soon after; and Darius, the son of Histaspes, ascended the throne. In consequence of this revolution, the Jews, encouraged by the prophet, Haggai, resumed their undertaking. Their old enemies renewed their intrigues at the Persian court. But Tatnai, governor of Syria, a man of moderation and prudence, transmitted to Darius an impartial account of the matter, recommending a strict search for the original decree, under the authority of which the Jews pretended to act. The search was made, and the document was found amongst the public records in the royal palace of Ecbatana, in Media. Darius, therefore, out of respect for the memory of the great Cyrus, and probably from the same motives of policy, confirmed the decree by a new edict,

denouncing the severest penalties against all persons whatever, that should obstruct the proceedings of the Jews.

16. In consequence of this decree the building advanced with rapidity. The liberality of the Persian monarch, joined to the offerings of the Jews who were returned to Palestine, as well as of their brethren beyond the Euphrates, caused such a despatch, that in three years the temple was finished, A. A. C. 516, in the sixth year of the reign of Darius. The dedication was celebrated with the greatest solemnity, and with numerous sacrifices; and soon after was held the feast of the passover, which was attended by great numbers of Jews from the neighbouring countries. From this period may be dated the complete restoration of the Jews to all their privileges, except national independence. During the reign of Darius and his successors, they were governed in ecclesiastical matters by their high-priests, who were still subject to the kings of Persia, and subordinate to the governors of Syria.

17. On the death of Darius, his son, Xerxes, ascended the Persian throne. This prince, whose name is rendered memorable by his invasion of Greece, being assassinated some years after his return from that unsuccessful expedition, was succeeded by his son, Artaxerxes Longimanus, the Ahasuerus of scripture, who espoused Esther, and was a great benefactor to the Jews. The curious and interesting history of Esther is agreeably related in the book which bears her name: through her influence that monarch gave to Ezra, a learned and zealous Jew of the priestly family of Aaron, an ample commission to repair to Jerusalem and regulate, according to his own judgment, every thing, both in the church and the state. Ezra, on his arrival at Jerusalem, opened his commission before the great council, and delivered to the priests the offerings sent by the king and the Baby-



lonian Jews. He then appointed magistrates and judges to reform every thing that was contrary to the law of Moses, and pursuant to his commission, empowered them to punish offenders. By his zealous activity and steady perseverance, he restored the worship of the temple to its original form and purity, and established order in civil affairs. To this learned scribe and truly pious man, the collection and revisal of the books of scripture, with their arrangement in the manner in which they are come down to us, are generally, and with great probability, ascribed. Ezra spent about thirteen years in regulating the affairs of the Jewish church and nation; and, according to Josephus, ended his days at Jerusalem; but other writers affirm that he returned into Persia, and died in that country, in the hundred and twentieth year of his age.

18. This great man was succeeded in his office by Nehemiah, who was cup-bearer to the king of Persia, and is supposed to have been of the blood royal of Judah. Nehemiah had been informed by some of his nation, who had lately come from Jerusalem, of the unfinished state in which that city remained, notwithstanding the favours which Ahasuerus had heaped on the Jews. Being supported by the queen, he obtained from that monarch a commission to succeed Ezra, and superintend the rebuilding of the city. On his arrival at Jerusalem, he opened his commission in the assembly, and declared his intention of carrying it into immediate effect. In regard to the building of the wall, he divided the work amongst the principal families, each of which undertook to build at its own charge, a part of a stated extent. During the time of its building they again experienced the malevolence of the Samaritans, whose governor, Sanballat, endeavoured to terrify them by false reports, and impede their progress by underhand practices. Nehemiah soon detected their arts; but apprehending that their rancour might induce them to use force, he ordered

the people to arm themselves even while at work, placing also strong guards at different stations, with trumpeters at convenient distances to give a general alarm in case of a sudden attack.

19. But the wretched state into which society had fallen amongst the Jews since their return, gave the governor more trouble than all the arts of his enemies. The lower classes had been so impoverished by the extortions of the rich, that they had already been forced to mortgage their lands, sell their sons and daughters into bondage, and submit to so many other hardships, that they were unable to prosecute the work. Nehemiah, shocked at hearing of the tyranny exercised by the Jewish grandees, reprimanded them in the severest manner, and partly by persuasion, and partly by his authority, obliged them to restore their ill-gotten wealth; while at the same time he took care that the poor labourers should be supplied with necessary sustenance until the work was completed. By these measures, and the vigorous exertions of the governor in carrying them into effect, the wall was finished in fifty-two days; and its dedication was celebrated with sacrifices, thanksgivings, and singing, accompanied by cymbals, psalteries, and harps.

20. The walls of Jerusalem were now completed; but the city was yet very thinly peopled. Nehemiah, therefore, persuaded the nobles, the rulers, and the richer sort, to build themselves houses within the walls. All those of the people who offered themselves for inhabitants were gladly received; but the number being insufficient, the governor took every tenth family by lot to dwell in the city. And Jerusalem being now well built, peopled, and fortified, began to resume some appearance of its former splendour.

21. Nehemiah, like many of the Jews in Babylon and Persia, had acquired great wealth, which he expended in the most patriotic and liberal manner. During the whole time of his government, he sup-

ported the dignity of his office by a magnificent hospitality: he constantly entertained a hundred and fifty of the principal Jews, besides all the strangers of distinction, that came from other parts to Jerusalem; and the daily provision for his table was an ox, six fat sheep, besides fowls and other things in proportion, and a variety of excellent wines. All this expense was defrayed from his own purse, without receiving any salary or emolument from the public—an instance of patriotism and disinterestedness not often met with in ancient, and still more seldom in modern history. How long this great statesman continued in his office is not known. Josephus, says, that he died in an advanced age, but whether in Judea or Persia we are not informed. But to his exertions, in conjunction with those of Ezra, and the prophets Zechariah, Haggai, and Malachi, supported by the influence of the celebrated Esther, queen of Persia, must be ascribed the complete restoration of the Jewish nation and religion.

22. We have now reviewed the Jewish history as it is transmitted to us in the canonical scriptures. After this epoch, which the most accurate chronologists fix about A. A. C. 430, our only authentic accounts are derived from the narratives of Josephus, and the Apocryphal books of the Maccabees.

23. After the administration of Nehemiah, we hear no more of the Jews having secular governors of their own nation; but their country seems to have been joined to the prefecture of Syria, of which the jurisdiction extended over all the region situate between the Euphrates and the Levant, or Mediterranean Sea. The governors of this extensive prefecture, committed the administration of the Jewish affairs to the high-priests; and from that time, the greatest part of the misfortunes which befel the nation, may be ascribed to a set of men who aspired to that dignity, rather through ambition and avarice, than zeal for religion,

and in their endeavours to advance their own interests, wholly disregarded the welfare of their country.

24. Of this the first recorded instance occurs, A. C. 373, about the thirty-second year of the reign of Artaxerxes Mnemon. Johanan, the priest, having a quarrel with his brother, Jeshua, who had endeavoured to obtain that office, killed him in the middle court of the temple. Bagoses, governor of Syria, came immediately to Jerusalem, and upbraided the Jews in the severest terms for thus polluting the temple of their God. He then was going to enter that holy place, but being obstructed by the priests, he asked them in an angry manner, whether they thought his living body would defile it more than the dead carcass which lay there unburied. Without waiting for an answer, he forcibly entered, and being fully informed of the fact, imposed a heavy mulct on the temple.

25. From that time to the subversion of the Persian empire, no very important or remarkable event occurs in the Jewish history. In the great contest between Darius IIIId, surnamed Codomanus, and Alexander the Great, the Jews strikingly displayed their loyalty and attachment to the Persian crown. Alexander having resolved on the siege of Tyre, and being informed that the Tyrians, who were a people far more addicted to commerce than agriculture, received the greatest part of their provisions from Judea, sent to Jaddua, or Jaddus, the high-priest, to demand those supplies which had till that time been furnished to the Persians and their allies or tributaries. Jaddua returned for answer, that his oath of fidelity to Darius did not permit him to send supplies to his enemy. The Macedonian monarch, exasperated at this refusal, had no sooner accomplished the reduction of Tyre, than he marched directly for Jerusalem. On his approach to the city, the pontiff, accompanied by all the priests in their habits of ceremony, went out to meet him, in order to deprecate his resentment.



They were graciously received, and completely succeeded in appeasing his indignation. Alexander then entered Jerusalem; and being conducted by the high-priest with great pomp to the temple, he caused solemn sacrifices to be offered to the God of Israel. From this time we may consider the Jews as dependent on the Macedonian government; and in the following year, A. A. C. 330, Darius was killed, and the Persian empire totally subverted.

26. We have now passed through a most important period of Jewish history, and must have observed the wonderful ways of Providence in governing the world. We have beheld the Babylonians, who had, during the space of a hundred years, tyrannized over their neighbours, brought under a foreign yoke, and feeling in their turn the weight of that divine vengeance which they had been instrumental in inflicting on others. At the same time we have seen the Jews, after being enslaved, expatriated, and dispersed, liberated, restored to their own country, and enjoying tranquillity under the mild government of the Persian monarchs. And from so interesting a retrospect we cannot be at a loss to perceive, that notwithstanding the schemes of politicians, and the efforts of conquerors, it is God alone that governs the world.

### *Questions for examination.*

#### CHAPTER V.

1. WHAT was the condition of the Jews in Babylon?
2. What do physical circumstances often excite?  
What was the contrast between the situation of Babylon and that of Jerusalem?
3. What was the form and extent of Babylon?  
How was the city divided?
4. Can you describe the walls of Babylon?
5. What is the breadth of the Euphrates?

What is the temple of Belus supposed to have been?

6. What caused Babylon to be deemed impregnable?

7. What had been done to prevent the overflowings of the Euphrates?

8. How did Cyrus take Babylon?

9. Who united the Median and Persian kingdoms?

Who permitted the Jews to return and rebuild Jerusalem?

10. By what motives was Nebuchadnezzar induced to captivate the Jews?

By what motives was Cyrus actuated in setting them at liberty?

11. What was the number of Jews that returned?

12. Whether were the Jews of Palestine, or those beyond the Euphrates more numerous?

13. When did they begin to build the temple?

14. How did the Samaritans act?

15. Who confirmed the decree of Cyrus in favour of the Jews?

16. When was the temple finished?

17. What commission did Ahasuerus give to Ezra?

What did Ezra perform?

18. How did Nehemiah set about the building of the walls of Jerusalem?

19. What was the state of society amongst the Jews?

20. What measures did Nehemiah make use of for repeopling Jerusalem?

21. What was the daily provision for his table?

22. At what period does the history of the Old Testament end?

23. How were the Jews governed after Nehemiah's administration?

To whom are the subsequent calamities of the Jews to be ascribed?

24. Who killed his brother in the temple?

25. How did Alexander the Great behave at Jerusalem?

26. What change in the fortunes of the Babylonians and the Jews had taken place in the period here reviewed?

## CHAPTER VI.

*Comprising a period of a hundred and sixty-five years, from the subversion of the Persian empire, A. A. C. 330, to the time of Judas Maccabæus, A. A. C. 165.*

During this period the Jews were governed by their high-priests, under the control of the kings, sometimes of Syria, and sometimes of Egypt.

## High-priests of the Jews.

## Remarkable events of profane history.

| <i>Accession.</i>       |  |                                    |
|-------------------------|--|------------------------------------|
| Jaddua, or Jaddus.      |  | The cities of Antioch, Edessa, and |
| Onias Ist, A. A. C. 320 |  | Laodicea, founded by Seleucus,     |
| Simon Ist ..... 299     |  | A. A. C. 300.                      |
| Eleazar ..... 291       |  | Foundation of the famous library   |
| Manasses ..... 233      |  | of Alexandria by Ptolemy Phi-      |
| Onias IId. .... 248     |  | ladelphus, A. A. C. 283.           |
| Simon IId. .... 237     |  | Silver money first coined at Rome. |
| Onias IIIId. .... 208   |  | The Romans had hitherto only       |
| Jason..... 175          |  | copper, A. A. C. 266.              |
| Menelaus ..... 172      |  | First Punic war, A. A. C. 264.     |
|                         |  | Second Punic war begun, A. A. C.   |
|                         |  | 218.                               |
|                         |  | Battle of Cannæ, A. A. C. 216.     |
|                         |  | Battle of Zama, and end of the     |
|                         |  | second Punic war, A. A. C. 196.    |
|                         |  | Perseus defeated and brought pri-  |
|                         |  | soner to Rome. End of the          |
|                         |  | kingdom of Macedon, A. A. C.       |
|                         |  | 167.                               |

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WE are now about to contemplate an obscure and confused period, in which the Jewish affairs were almost continually fluctuating between good and ill fortune.

1. After the subversion of the Persian empire, Alexander the Great conferred many benefits on the Jews, and during his short reign their affairs were in an unvaried state of prosperity. He induced a great number of them to settle in his new city of Alexandria, where he not only allowed them the free exercise of their religion, but granted them equal privileges with the Greeks and Macedonians.

2. Alexander died at Babylon, A. A. C. 324, at the age of thirty-three, and every reader of history knows what confusion arose in the world from his death. In consequence of that event, the prosperity of the Jewish state became fluctuating, till at length that nation experienced a dreadful reverse.

3. Judea being situate between Syria and Egypt, was involved in all the contests and revolutions that took place amongst the successors of the Macedonian conqueror. It was at first annexed to Syria; but Ptolemy, king of Egypt, having conquered a part of that country, laid siege to Jerusalem. The city being strongly situate and extremely well fortified, might have made a vigorous defence, had not an overstrained regard for the sabbath prevented them from handling their arms on that day. Ptolemy, who was not ignorant of their absurd notions, turned them to his own advantage; and making an attack on the sabbath, took the city without opposition. At first he treated the Jews with great severity, carrying nearly a hundred thousand of them captives into Egypt; but reflecting on the sacred regard which they paid to their oaths, he caused them to swear allegiance to him and his successors, and granted them all the privileges which they had enjoyed before the conquest of their country.

4. Ptolemy had remained master of Judea only four years, when he was obliged to yield up that country to Antigonus; but he spared for no encouragement to induce as many of the Jews as he possibly

could to settle at Alexandria, in consequence of which great numbers flocked to that city. The tyrannical government of Antigonos also caused many to emigrate into the dominions of Seleucus, who granted them the same privileges as they enjoyed in Egypt. The Jews were thus spread over Syria and Asia Minor, and became almost as numerous in those countries as at Alexandria and Babylon, while the population of Judea was daily diminished.

5. Ptolemy at length recovered Judea, and dying soon after, was succeeded by his son, the celebrated Ptolemy Philadelphus, one of the greatest promoters, and most munificent patrons, of literature, of whom any memorial is found in ancient or modern history. In this prince the Jews found a generous friend and powerful protector. Being intent on establishing his famous library at Alexandria, he sent a splendid embassy to Jerusalem to procure from the high-priest, Eleazar, a copy of the scriptures, and a number of learned men to translate them into the Greek language. And that he might more easily obtain his request, he liberated all the Jewish prisoners who had been taken in the late wars, amounting to nearly a hundred thousand, and paid their ransom to their owners out of his own treasury. The high-priest, and the great council of Jerusalem, readily complied with the desire of the Egyptian monarch, and sent him a copy of their sacred books, accompanied by seventy-two Jews, well learned in the Hebrew and Greek languages, to undertake the translation, which from the number of the translators was designated by the name of Septuagint. Such is the account of the Jewish writers; and although several critics have called in question their accuracy in regard to some particulars, yet the fact is indisputable, that in the reign of Ptolemy Philadelphus, and under his auspices, the Hebrew scriptures were translated into Greek by learned Jews sent to Alexandria for that

purpose. This celebrated translation has ever been held in high estimation, both by learned Jews and Christians: it was frequently quoted by the apostles and primitive fathers, and has maintained its reputation amongst modern divines and literati.

6. About this time, or a little afterwards, the sect of the Sadducees took its rise. Antigonus Sochæus, a Jewish doctor, a man of great learning and piety, publicly taught that men in their worship of God ought not to be actuated by a slavish fear of punishment, or selfish hopes of reward, but by a pure and disinterested love of the supreme Being. Saddoc, one of his disciples, corrupted this sublime doctrine, and from it inferred that there were neither rewards, nor punishments, nor future state. He and his associates taught this kind of epicurean philosophy in their public lectures at Jerusalem, and in process of time it was embraced by great numbers amongst the higher classes of the Jews.

7. The munificence and favours of Ptolemy Philadelphus to the Jewish nation, were continued by his son and successor, Ptolemy Evergetes. Several other monarchs also endeavoured to ingratiate themselves with the Jews, particularly Antiochus, surnamed Theos, who granted to those of Ionia the same franchises and privileges as were enjoyed by the Greeks. The friendship of these princes to the Jews was equalled, or even exceeded, by that of Antiochus the Great, king of Syria, who conferred on them extraordinary favours. And after the death of that monarch, who was assassinated at Elymais, they found in his son, Seleucus, at least for some time, as kind a protector and patron. The Jewish nation was then in so high estimation, that the neighbouring sovereigns courted its friendship, and made magnificent presents to the temple. Seleucus in particular furnished out of his treasury all the expense of the sacrifices. During a period of about thirty years,

Judea enjoyed profound peace, and the most splendid prosperity, until a fatal dispute between the high-priest, Onias, and Simon, governor of the temple, introduced a long train of calamities. The cause of this quarrel is not well known; but the consequence was, that the Jewish nation lost the favour of the Syrian monarch. Simon, through enmity against the high-priest, went and told Appollonius, the governor of Cœlosyria, that there were laid up in the temple immense treasures which ought to be seized for the king's use. Appollonius transmitted this information to Seleucus, who immediately sent one of his officers, named Heliodorus, to bring this hidden wealth to Antioch.

8. Heliodorus, on arriving at Jerusalem, was received with extraordinary honours by the high-priest, and the rest of the Jewish rulers, who were ignorant of the purpose of his visit. But he soon acquainted them with the order which he had received from the king. The high-priest acknowledged that there was indeed a treasure in the temple, although not nearly so large as it had been represented: that excepting the part consecrated to God, the rest belonged to the widows and orphans; and that he, being the legal guardian of this property, could never consent to its alienation from its rightful owners. Heliodorus, however, disregarding these remonstrances, and resolving to execute his commission, proceeded directly to the temple and caused the gates to be burst open. But when he and his attendants were going to enter, the consciousness of the sacrilege which they were committing struck them with such a terror of mind, that under its impression they fell senseless on the ground; and Heliodorus saw, or imagined that he saw, a terrible vision. The high-priest, fearing that this remarkable accident might bring the Jews under a suspicion of having made some secret attempt against the Syrian officer, deemed it expedient to offer sacrifices for his

restoration; and he and his retinue recovered from their fright.

9. When the traitor, Simon, saw his schemes frustrated, he laid all the blame on the high-priest, affirming that he was the person who brought Heliodorus to Jerusalem, and by this false accusation raised a party against him. Onias went to Antioch, and representing the matter to the king, by whom he was graciously received, procured the banishment of Simon, and thus re-established the public tranquillity.

10. Seleucus dying soon after this affair, was succeeded by his son, Antiochus Epiphanes, in whose reign the ambition and depravity of the high-priests brought the most dreadful calamities on the Jewish nation. Jason, the brother of the high-priest, Onias, taking advantage of the poverty of the new king, whose treasury was exhausted by the wars of his two last predecessors, and the tributes they had paid to the Romans, purchased of him the high-priesthood for a large sum of money, and procured an order that his brother should be sent to Antioch and be obliged to fix his residence in that city. He also obtained the king's permission to erect at Jerusalem a gymnasium, or place for public exercises, such as were in use amongst the Greeks, and an academy for the training of youth after the Grecian manner. With those powers Jason returned from Antioch to Jerusalem, and, forming a strong party, expelled his brother from the high-priesthood. From this time a general apostacy from the strictness of the Jewish law, began to prevail throughout the country. The priests, as well as the laity, neglected the service of the temple to attend the gymnasium; and all the laws relating to divine worship became of no effect.

11. The intrusive high-priest did not long enjoy his ill-gotten dignity. Menelaus, whom he had sent to carry the usual tribute to Antiochus, took that opportunity to ingratiate himself with the Syrian king.

Having offered for the high-priesthood a sum nearly double to that which Jason had paid, he easily obtained the grant of that office. On his return to Jerusalem, the people were again divided into two parties; but that of Jason proving the strongest, Menelaus was obliged to retire to Antioch, and representing his case to the king, obtained a military force, with which he expelled the high-priest from Judea.

12. Menelaus being now rid of his rival, resolved to surpass him in wickedness and apostacy. But while he was endeavouring by the most impious and abominable means to ingratiate himself with Antiochus and his court, he neglected the main article, the payment of the money which he had promised. In consequence of this delay he was summoned to Antioch, and finding that nothing but the fulfilment of his engagement could restore him to the king's favour, he stripped the temple of its golden vessels and ornaments, which he sent to Tyre to be sold, and thus raised a sum sufficient, not only to satisfy Antiochus, but also to bribe his courtiers. But Onias, who had since his deposition resided at Antioch, made such heavy complaints against this sacrilege to the Jews in that city, as excited their indignation against those flagitious proceedings. Menelaus apprehending the consequences of their enmity, bribed Andronicus, whom the king had left governor of the city, while he himself was occupied in suppressing an insurrection in Cilicia, to cause the good old high-priest to be murdered in the most treacherous manner.

13. The barbarous murder of a person so venerable on account of his age and exemplary piety, and so respected in Antioch, both by Jews and Gentiles, excited the bitterest invectives against the sacrilegious assassin; and the king, on returning to that metropolis, notwithstanding the cruelty of his own disposition, could not forbear shedding tears at the relation of the inhuman deed. He condemned Andronicus to an

ignominious death, and the sentence was immediately executed. Menelaus, who was at the least equally guilty, found means to avoid the storm by which he was threatened ; but in order to bribe the courtiers, he was obliged to draw large sums from Jerusalem, which his brother, Lysimachus, whom he had left as his vicegerent in that city, was forced to raise by every kind of violence and sacrilege. This tyrannical conduct excited a tumult : the people attacked him with such desperate fury, that his guards, consisting of three thousand men, were all either killed or put to flight ; and Lysimachus himself was forced to take refuge in the temple, where he was massacred by the enraged multitude.

14. The Jewish council sent a deputation to Antiochus, not only to justify the death of Lysimachus, but also to accuse Menelaus of being the author of all the troubles that had happened. The deputies pleaded their cause so ably before the king, that the wicked high-priest saw no other way to avoid condign punishment, than by having recourse to his old method of bribery. He therefore applied to Ptolemy Macron, a great favourite of Antiochus, and promising him a large sum of money, so completely secured his interest that the subtle courtier, taking advantage of the inconstancy of the king's temper, prevailed upon him not only to acquit Menelaus, but to put the Jewish deputies to death.

15. The infamous high-priest, having obtained this victory over his opponents, returned to Jerusalem, where he exercised the most intolerable tyranny. The people no longer dared to oppose his measures, although every one saw their evident tendency to extinguish the small remains of their religion and liberties.

16. An unforeseen event ushered in the consummation of their miseries. Antiochus being occupied in a war in Egypt, a false report was spread that he

was killed before Alexandria. The ex-high-priest, Jason, then a refugee in the country of the Ammonites, thought this a favourable opportunity for attempting to recover his dignity. He accordingly collected about a thousand desperadoes, at the head of whom he suddenly appeared before Jerusalem. By the help of a party, which he had in that metropolis, he obtained an easy entrance, and forced Menelaus to retire into the citadel.

17. Jason, being now master of the city, committed the most horrid butcheries, putting to death in an unmerciful manner all those whom he suspected of adhering to the party of his rival. But his tyranny was not of long duration; for he was forced to seek safety in flight, on hearing that Antiochus was advancing against him with a numerous army. That prince being informed of Jason's attempt, and highly provoked against the Jews, who are said to have made some rejoicings on the report of his death, marched immediately to Jerusalem, and having entered the city, after meeting with considerable resistance, made a dreadful slaughter of the inhabitants. The carnage continued three days: forty thousand are said to have fallen in the massacre, and not a less number were sold into slavery.

18. The high-priest, Menelaus, that traitor to his religion and country, then conducted Antiochus to the temple. The sacrilegious monarch entered its most secret recesses, and impiously seized all the valuable vessels which the former pillage by Menelaus had left, as also the golden altar of incense, the table of the shewbread, the golden candlesticks, and other utensils, with the golden shields, crowns, and other dedicated ornaments: he likewise ordered the gold plating that covered the gates and various other parts of the temple to be torn off, and after pillaging the treasury, returned with all these rich spoils to Antioch,

leaving the infamous Menelaus in possession of the high-priesthood.

19. The vengeance, however, of Antiochus was not yet satisfied. He sent his general, Appollonius, into Judea, with orders to pillage all the cities, to kill all the men, and to spare only the women and children. The Syrian commander marching to Jerusalem, entered the city in a peaceable manner, and showed no hostile intention until the next sabbath, when he ordered his men to take arms. Some of them were commanded to massacre all those that were gone to the temple, while the rest, scouring the streets, put to the sword all that fell in their way, meeting with no resistance from those wretched victims, who suffered themselves to be thus inhumanly butchered through a scrupulous fear of breaking the sabbath, by standing in their own defence. He then ordered the city to be plundered and burned, and its walls to be demolished. From that time the service of the temple was entirely abandoned.

20. The ruins of the city were used by the Syrians for the construction of a large fortress on the hill of Acra, in that part of Jerusalem which was called the city of David. This fortress overlooked the temple, and in it was placed strong garrisons in order to command that sacred place, into which none could afterwards enter without exposing their lives to the fury of the soldiers. In this deserted condition did the temple remain during the space of three years and a half; and such was the tyranny exercised on the Jews, that great numbers of them abandoned their native land and took refuge in heathen countries.

21. But this persecution was not confined to the Jews of Palestine. Antiochus issued a decree that all the nations within his dominions should forsake their own gods and worship those of the king, and sent officers into every province to see it carried rigorously into execution. As the Jews were the only people

who refused to comply with this order, they were every where treated with extreme severity.

22. But it was in Judea that they experienced the greatest mortifications. Athenæus, a minister of Antiochus, persecuted them with unrelenting severity. He dedicated the temple of Jerusalem to Jupiter Olympus, caused the statue of that pagan deity to be placed on the altar of burnt-offerings, and put to the most excruciating tortures all those who refused to offer sacrifice to the idol. Altars were also erected in all the other cities and towns of Judea, and the inhabitants were required to sacrifice to the idols under the most severe penalties.

23. At length Antiochus came in person to Jerusalem for the purpose of seeing his orders rigidly executed. One of the first victims of his fury was the venerable Eleazar, a man of ninety years of age, and greatly respected for his learning and piety. This eminent personage, being placed on a stage, and required to eat swine's flesh, absolutely refused, and suffered death with invincible fortitude. The story of his martyrdom is circumstantially related in the 2nd book of Maccabees, as is also that of seven brothers, who successively suffered the most exquisite tortures, while their mother stood by exhorting them not to shrink from their religion, and then laid down her own life with the same intrepidity as her sons.

24. These unparalleled barbarities forced many of the most zealous Jews to leave their habitations and hide themselves amongst craggy rocks, and in caverns, where they lived on wild herbs and roots. Many, however, apostatized, and in order to ingratiate themselves with the king, became the most cruel persecutors of such of their brethren as had the courage and piety to refuse compliance with the royal mandate.

25. While Judea was in this deplorable condition, an eminent priest, named Mattathias, began to signalize himself by his courage and zeal for religion. On

the occasion of seeing a Jew about to offer sacrifice to an idol, he fell on the apostate and killed him on the spot. His sons being animated with the same spirit, slew the king's officers, overthrew the altar and the idol, and running through the town of Modin, where this transaction took place, called on all those who were zealous for the law of God to follow them, and assist in liberating their nation from tyranny. In consequence of this appeal, they soon saw themselves at the head of a small but determined band, with which they retired into the mountains, and were soon joined by numbers, who resorted to them from different parts of the country.

26. Mattathias and his sons now held a consultation concerning the best means of defence. The remembrance of so many of their brethren having suffered themselves to be massacred, through a scrupulous fear of breaking the sabbath, convinced them of the danger of persisting in that line of conduct. It was therefore unanimously resolved in the council, that it should for the future be lawful, and even obligatory, to repel an attack on the sabbath as well as on any other day. This decree, being privately communicated to the Jews, both in Palestine and the neighbouring countries, was received with universal approbation; and from that memorable epoch until the time of Pompey, they made no scruple of defending their lives, their liberty, and their property at all times, and on all occasions.

27. Mattathias having strengthened his small army with many courageous, robust, and religious men, who flocked to him from every quarter, began to try his forces against the oppressors of his country, especially the apostate Jews. All those who fell into his hands were immediately put to death; and having thus struck terror into his enemies, he marched from city to city, overturned the idolatrous altars, opened the synagogues, made diligent search for all the sacred

books that had escaped the sacrilegious hands of the persecutors, and caused fresh copies to be written. In the short space of one year he extended his power over a considerable part of Judea, and would in all probability have carried his victorious arms to Jerusalem, had he not been prevented by death. Finding himself worn out by age, and about to die, he called together his sons; and appointing Judas to be their general, and Simon president of the council, he exhorted them to persevere valiantly in maintaining the cause of their religion and country. After delivering to them his last instructions, and animating their courage by that impressive exhortation which is given at full length in the 2nd chapter of the 1st book of Maccabees, he expired, and was buried at Modin in the sepulchre of his ancestors.

28. We have now seen the Jewish nation brought, by the wickedness of their high-priests, into a state infinitely worse than the Babylonish captivity; and we must have viewed with detestation and horror the impiety of men who made a traffic of religion, and who, holding its highest offices, acted in direct opposition to its precepts.

Questions for examination.

CHAPTER VI.

1. IN what state were the Jews under Alexander?
2. When, and where, did Alexander the Great die?
3. In what contests was Judea involved?
4. Who encouraged the Jews to settle at Alexandria?
5. What was the character of Ptolemy Philadelphus?
- Who caused the Hebrew scriptures to be translated into Greek?
6. When did the sect of the Sadducees arise?
7. What princes favoured the Jews?
8. What did Heliodorus attempt?

10. What brought calamity on the Jewish nation?
What did Jason do?
11. How did Menelaus act?
12. Who were the murderers of the high-priest, Onias?
14. How did Menelaus get acquitted by king Antiochus,
of the charges brought against him by the Jewish deputies?
15. How did Menelaus act at Jerusalem?
16. Who forced him to retire into the citadel of Jerusalem?
17. Who made a great slaughter at Jerusalem?
18. Who pillaged the temple?
19. How did Apollonius act?
20. Where did the Syrians build a fortress?
21. What decree did Antiochus issue?
22. What was transacted in regard to the temple of Jerusalem?
23. Where is the story of the seven brothers related?
24. How did the Jews act during these persecutions?
25. Who first began the resistance against Antiochus?
26. What resolution was adopted in the council of war held by the Jews?
27. What did Mattathias perform?
Which of his sons did he appoint general of the army?
Which of them did he name as president of the council?

CHAPTER VII.

Comprising a period of fifty-nine years, from the time when Judas Maccabeus took the command of the army, A. A. C. 166, to the complete restoration of Jewish independence under Hyrcanus, the son of Simon Maccabeus, A. A. C. 107.

Rulers of the Jews.	Remarkable events.
Judas Maccabeus, general of the Jews, A. A. C. 166	
Jonathan Maccabeus, high-priest and general of the Jews, A. A. C. 160	
Simon Maccabeus, high-priest and prince of the Jews, A. A. C. ... 144	The third Punic war begins, A. A. C. 149.
John Hyrcanus, high-priest and prince of the Jews, A. A. C. ... 135	Carthage taken and destroyed by the Romans, A. A. C. 146.
	The history of the Apocrypha ends, A. A. C. 135.

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**T**HE last chapter displayed a disgusting and melancholy retrospect : we shall now behold a series of sanguinary but brilliant scenes opening to our view, and affording examples of courage, of patriotism, and piety, than which the annals of the world exhibit nothing more worthy of admiration.

1. The death of that distinguished patriot and truly great man, Mattathias, was deeply regretted by

1 the faithful of his nation. But the great work which he had begun was finally accomplished by his valiant sons, who must be ranked amongst the greatest heroes of ancient or modern history. Judas, having taken the command, did not suffer his troops to remain any longer inactive than till the days of mourning for his father were expired. His whole force consisted of only six thousand men; but their deficiency in numbers was supplied by their zeal and bravery. With his small army he commenced his operations, and soon reduced several of the strongest fortresses of Judea; and such was the success which attended his enterprises, that the name of Judas became terrible to the Syrians, the Samaritans, and the apostate Jews, while those who had abandoned their country or their habitations to avoid persecution, were encouraged to come out of their retreats and resort to his standard. Apollonius, the Syrian governor of Judea and Samaria, deeming it necessary to give a timely check to his rising power, levied a considerable force, composed chiefly of Samaritans and Jewish renegades. A sanguinary conflict ensued: Apollonius was killed, his army was routed; and the Maccabean soldiers having plundered the enemy's camp, obtained a rich booty. Amongst the spoils, Judas took the slain governor's sword, which he used ever after in his wars.

2. We shall not enter into a detail of all the exploits of this eminent patriot and warrior, since they are circumstantially related in the book of Maccabees, which we recommend to the reader's perusal; and which we are certain he will find interesting. It may, therefore, suffice in this place to mention some of the most important transactions of this memorable and extraordinary period of the Jewish history.

3. Antiochus, on receiving intelligence of the death and death of Apollonius, sent orders to Lysias to stir up the whole Jewish nation. Lysias immediately despatched Nicanor and Gorgias, two experienced

generals, with forty thousand men, who came and encamped at Ennabua, within a short distance from Jerusalem, where they received a reinforcement of seven thousand cavalry. Against this formidable force, Judas could bring forward no more than three thousand men, and even these were not sufficiently armed. The Jewish commander, having previously implored the divine aid by prayer, fasting, and sacrifices, encouraged his troops by a military harangue, in which he recapitulated their former exploits, and reminded them that their lives, their liberties, and their religion, were at stake. Having thus excited their courage, he encamped in front of the enemy, and prepared for battle. On the following day an engagement took place, in which the military skill of the Jewish general, and the valour of his troops were eminently conspicuous. The Syrians were totally routed: three thousand of them were killed in the battle, and six thousand in the pursuit. The victors plundered the enemies' camp, where, amongst other rich spoils, they found the money brought by the merchants to purchase the Jewish prisoners. This signal victory was gained on the Friday, and the Sabbath being the next day, was celebrated with extraordinary thanksgivings to divine Providence, for a success which appeared miraculous.

4. This action proved doubly advantageous to the victor. It furnished him with a great quantity of arms and ammunition, and by increasing his fame, drew fresh reinforcements, not only from all parts of Judas, but from other countries in which the Jews were dispersed by the late persecutions. From that time, the career of Judas was a continued succession of victories and conquests. Two other Syrian generals, Timotheus and Bacchides, marching against him with a numerous army, he gave them battle, killed twenty thousand of their troops, and plundered

their camp, after which he took several strong fortresses.

5. Lysias no sooner received intelligence of these defeats, than he put himself at the head of sixty thousand infantry and five thousand cavalry, all select troops. With this formidable force he entered Judea, and advanced to Bethsura, where he was met by the Jewish general, who, with only ten thousand men, resolved to stop the progress of the invader. The two armies engaged; and Judas, though so greatly inferior in force, made so determined and well-directed attacks, that he killed five thousand of the Syrians, and totally routed their army. Lysias, seeing that the Jews fought like men determined to conquer or die, would not risk a second engagement, but retired to Antioch, designing to bring a much greater force against Judas in the following year.

6. Notwithstanding the successes of the Jews, their temple continued polluted with idols, and Jerusalem still lay in ruins. As soon, therefore, as the enemy had evacuated the country, Judas advanced to the metropolis. On reaching mount Sion, he posted some of his troops to guard all the avenues from any surprise, and appointed a committee of the priests to cleanse and purify the temple. The golden candlesticks, with the sacred vessels and utensils, all of pure gold, as well as the rich veil which covered the holy of holies, having been carried away by Antiochus, the Jewish general caused others to be fabricated out of the spoils taken from the enemy. All these things being provided, and the temple cleansed and repaired, the restoration of divine worship began with the dedication of the new altar and utensils. This ceremony was performed with the greatest solemnity and splendour: the trumpets sounded at the earliest dawn, the daily sacrifice was offered, incense was burned, and all the other parts of the divine service were performed according to the ordinance of Moses. The festival

continued eight days ; and during that time the front of the temple was adorned with crowns, garlands, and other ornaments of gold ; and every part of the city was illuminated.

7. There still remained one grand obstacle to the regular performance of the rites of the Jewish religion ; this was the fortress of Acra, which the Syrians had built on the eminence opposite to the temple. Whilst Judas remained with his army at Jerusalem, the garrison of that formidable citadel could not make any attempt to impede his proceedings. But there was every reason to apprehend, that after his departure it would again obstruct the celebration of divine worship ; for while it remained in the hands of the heathens and apostate Jews, there could be no safe access to the temple. The siege of this fortress would have consumed too much time, even had the Jewish general been furnished with the warlike engines proper for such an undertaking ; and a blockade would have required a greater number of men than he could spare. He, therefore, adopted the only expedient that he found practicable : he fortified the mountain of the temple, surrounding it with strong walls and high towers, and left a garrison sufficient to bridle that of Acra.

8. About this time, that sacrilegious and bloody tyrant, Antiochus, died, and was succeeded by his son, who bore the same name. The minority of the young king afforded to the Jews a short respite. But Lysias, having obtained the government of Coelo Syria, again invaded Judea with a powerful army. Gorgias, also made continual incursions into the country, whilst the Idumeans, who had joined him, held several advantageous posts, in which they received the renegade Jews. Notwithstanding the strength of their positions, Judas attacked them in their own territories, and gave them a total defeat, in which they lost about twenty thousand men. He also took

several strong fortresses, and marching to the sea coast, reduced the city of Joppa.

9. Timotheus, resolving if possible to wipe off the disgrace of his former defeat, entered Judea with fresh forces. But Judas did not suffer him to penetrate far into the country before he engaged, and completely defeated him: the Syrians lost above twenty thousand men; and Timotheus was forced to retire to Gazara, a city of which his brother, Chereas, was the commandant; but the Jewish general pursued him thither, and, after a siege of eight days, took the place. Timotheus, his brother, Chereas, and another Syrian general, were killed. These successes of the Jewish commander, however, proved fatal to many of his nation who were settled beyond the limits of Judea, and were massacred by the heathens in revenge for their late disasters. Judas also received intelligence that most of the cities of Gilead and Galilee were closely besieged by Syrian armies, and could not hold out without speedy relief. In these embarrassing circumstances, which required his presence in so many different places, he summoned the Sanhedrim, in order to consult on the measures which ought to be adopted. In that assembly it was resolved that Judas and his brother, Jonathan, with eight thousand men should march to the relief of the Gileadites; that Simon, with another corps, should succour the cities of Galilee; while another body of troops should be left to defend Jerusalem, in case the Syrians should penetrate to that metropolis.

10. This plan of operations being settled, the Jewish generals immediately began to carry it into execution. Judas, having passed the river Jordan, took the Syrian city of Bosora, to which he set fire, and massacred all the male inhabitants. From thence he marched to the relief of Dathema. On his arrival he found the Syrians ready to storm the city; but he made so sudden and desperate an attack, that their

whole army was instantly put to the rout; for they no sooner heard the sound of the Jewish trumpets, than they threw down their arms and fled with the utmost precipitation. Judas pursued them for some time, and killed several thousands of the fugitives. He then marched to the other besieged cities, which he successively relieved, destroying great numbers of the enemies, and delivering the Jews from their perilous situation. Simon was at the same time equally successful in Galilee. And the two brothers, after a most glorious expedition, returned in triumph to Jerusalem, laden with the spoils of the enemy.

11. Judas again invaded Idumea, took and demolished several fortresses, ravaged the territories of the Samaritans, and spread terror wherever he came. He then made a tour through the country of the Philistines, and destroyed not only the fortresses, but also the temples, the altars, the images, and all the other monuments of idolatry.

12. These reiterated successes of the Jews excited Lysias, the Syrian governor, to make a grand effort for their subjugation. He assembled an army of eighty thousand infantry, with a strong body of cavalry, and a great number of elephants, hoping to annihilate the power of the Jews, and enrich himself with their spoils. With this formidable force, and these animating expectations, he entered Judea, and advanced towards the metropolis. Judas, who was then at Jerusalem, having first implored the divine assistance, marched out against the invader, whom he found occupied in the siege of Bethsura. The Jews rushed like lions on the Syrian camp, killed ten thousand men, and put their whole army to flight.

13. Lysias, who was now fully convinced that neither advantage nor honour could be derived from carrying on the war against so courageous and determined an enemy, made proposals for peace, with a promise of their ratification by the Syrian monarch.

A treaty was concluded and ratified by the young king, through the interest of Lysias ; but as the other Syrian generals highly disapproved of the peace, hostilities soon recommenced. Timotheus, probably the son of the general of that name who was killed at Gazara, having entered the country of Gilead, Judas marched to repel the invader. In his way he took the strong city of Caspin, put all the inhabitants to the sword, and made such a slaughter, that the waters of a neighbouring lake seemed to be changed into blood. Antipater and Dositheus, two Jewish officers, made themselves masters of another Syrian fortress, and put the garrison, consisting of ten thousand men, to the sword. In the mean while Timotheus, who had collected an army of a hundred and twenty thousand foot and two thousand horse, on receiving intelligence that Judas was in full march against him, sent all the women, children, and baggage to Carnion, a city of Gilead, and, taking a strong position, waited the approach of the Jewish general. But as soon as the vanguard of Judas made its appearance, the Syrians, struck with a panic, broke up their camp and betook themselves to a precipitate flight. The Jews pursued them with such ardour that Timotheus lost thirty thousand men. A numerous body of the Syrians fled to Carnion, and many of them took refuge in the temple of Atargatis. But Judas following them closely, burned the temple with all that were in it, and then setting fire to the city, the rest of the fugitives, about twenty-five thousand in number, perished either by the flames or the sword.

14. After this signal victory the Jewish general took Ekron by assault, put all the males, about twenty thousand, to the sword, carried the women and children into captivity, and obtained a great quantity of valuable plunder. He then marched with his victorious troops to Jerusalem, where he arrived at the time of pentecost, and went to the temple to return



thanks to Jehovah, for this rapid and extraordinary success.

15. The fortress of Acra still was held by the enemy, to the no small annoyance of those who resorted to the temple, when Judas and his army were absent from Jerusalem. The Jewish general, therefore, resolved to form the siege of that strong citadel; and having provided himself with engines for throwing large stones, and other warlike machines, he commenced his operations. The fortress was exceedingly strong, the garrison was numerous and well furnished with arms and provisions. But the apostate Jews, of whom many were in the place, being apprehensive that it would at last be forced to surrender, and knowing that they had no mercy to expect from the conqueror, advised the governor to make a vigorous sortie, in order to afford some of their officers an opportunity of repairing to Antioch, that the king might be fully apprised of their distressful situation.

16. This plan was adopted, and so well managed, that some of these renegadoes, separating from the rest, found means to take unperceived the road to Antioch. On their arrival, they represented in so forcible a manner the state of affairs at Jerusalem, that Antiochus, alarmed by the intelligence, ordered his generals to assemble all their troops, and march towards the Jewish metropolis. Their forces being united, composed an army of a hundred thousand infantry and twenty thousand cavalry, with a great number of war chariots and elephants. The king and his uncle, Lysias, having put themselves at the head of this tremendous force, entered Judea and laid siege to Bethsura, a strong fortress not far from Jerusalem. Here Judas, marching out with a small body of select troops, surprised them in the night. The attack was so unexpected, and made with such determined valour, that about four thousand of the

Syrians were killed, and their camp was thrown into the utmost confusion.

17. Notwithstanding this almost miraculous success, Judas, perceiving that in keeping the field he might, in spite of all his efforts, be overwhelmed, or surrounded by so numerous an army, retired and shut himself up in Jerusalem. The Syrian monarch soon advanced to that metropolis, and laid close siege to the temple. But he met with a long and determined resistance on the part of the Jewish general, who, by his counterworks, eluded the effects of the assaulting machines. But this being the sabbatical year, in which, by the law of Moses, the Jews were forbidden to sow their lands, the city and garrison were greatly distressed by the want of provisions, and reduced at last to the utmost extremity. From this desperate situation they were relieved by an unexpected and providential event. Intelligence being received by Antiochus, that Philip, one of his chief ministers, had usurped the government, made proposals of peace to the Jews, on terms so honourable and advantageous, that they were readily accepted.

18. Menelaus, the apostate high-priest, had accompanied the king in this expedition, in the hope of being restored to his dignity. But his expectation was frustrated; for Lysias, who was tired of so unsuccessful a war, and apprehended that if this high-priest should be left at Jerusalem he would excite fresh commotions, resolved on an expedient to get rid of so dangerous a villain. He accused him before Antiochus of being the cause of all the late mischiefs, and prevailed on the young monarch to condemn him to be smothered in hot ashes. Thus that apostate and traitor expiated his crimes by such a punishment as his treason against God and his country deserved.

19. The tragical end of this monster of iniquity was a subject of joy to the Jews; but they did not gain much by the change. Lysias suggested to

Antiochus the expediency of bestowing the high-priesthood on one who was not of the pontifical family, on the supposition that such a person, owing his dignity entirely to the monarch, would be more attentive to his interests. This office, therefore, was given to Jacimus, as he is called by Josephus, or Alcimus, as he is named in the book of Maccabees, a person who, although of the family of Aaron, was of another branch, and of a character not less impious and flagitious than his two late predecessors.

20. But Onias, the son of that worthy high-priest who was murdered at Antioch, had a legitimate claim to the high-priesthood by hereditary succession. When, therefore, he saw his right given away to a man without either title or merit, he resented the wrong to such a degree, that he retired into Egypt, and having found means to ingratiate himself with the king, Ptolemy Philometor, and his queen, Cleopatra, obtained their permission to erect at Alexandria a temple after the model of that of Jerusalem. Of this temple, his munificent patrons secured the high-priesthood to him and his descendants.

21. About this time a new revolution took place in the Syrian kingdom. Demetrius, the legitimate heir to the crown, having made his escape from Rome, where he had long been detained as a hostage, arrived at Antioch, and putting to death both the king and his chief general, Lysias, placed himself on the throne. The new monarch had no sooner assumed the government, than Jacimus, whom the people of Jerusalem had refused to admit to the high-priesthood, because he had obtained that dignity by open apostacy, came to Antioch with a number of renegade Jews, to make his complaints against the Maccabean party. Supported by these miscreants, he applied to the king, and accused Judas and his adherents of being the most inveterate enemies of the Syrian monarchy; adding, that the distress of himself and his companions

was owing to their refusal to join that rebellious faction. This accusation, accompanied by such apparent zeal for the king's interests, induced Demetrius, not only to confirm Jacimus in the high-priesthood, but to send with him Bacchides, governor of Mesopotamia, at the head of an army to establish him in that office, and extirpate the Maccabean party.

22. The war being now renewed, the first attempt of the Jewish high-priest and the Syrian general, was to allure Judas by a treacherous scheme to put himself in their power. With this view they sent deputies to invite him to a friendly interview, under the ostensible pretext of settling all disputes in a peaceable manner, making the most solemn promises that he should return in perfect safety. But the Jewish commander suspected their design, and instead of accepting the invitation, began to prepare for a vigorous resistance. Bacchides, seeing this treacherous stratagem frustrated, and not daring to make an attack on the enemy, retired from Judea, leaving with Jacimus a military force to enable him to maintain himself in his new dignity.

23. But those who rendered the greatest service to the high-priest were the Jewish renegadoes, of whom he collected great numbers. With these, supported by the Syrian troops, he made daily incursions into different parts of the country, plundering and burning the towns and villages, and putting to death all those who refused to acknowledge his title. Judas, on the other hand, constantly watched every opportunity of opposing him and disconcerting his plans: he defeated his troops in various encounters, and inflicted so rigorous punishments on such of the apostate Jews as fell into his hands, that the rest, being struck with terror, no longer dared to appear in arms.

24. Jacimus, at length being fully convinced of the impossibility of conquering so active and determined an enemy, and of ever being permitted to approach

the sacred altar, unless he could obtain a much stronger force, returned to the Syrian court. There he renewed his former complaints and accusations, and, presenting Demetrius with a superb crown of gold, obtained from that monarch a fresh army, of which the command was given to Nicanor, with an express order to cut off Judas and his party, to destroy or disperse his troops, and to settle Jacimus in the high-priesthood beyond the possibility of further opposition. But this Syrian general having, at a former period, experienced the bravery of the enemy with whom he had to contend, and sensible that another defeat would complete his disgrace, resolved, if possible, to compromise matters by a peace, rather than again try the fortune of war. Negotiations accordingly commenced; and the proposals made by Nicanor being deemed satisfactory, a treaty of peace was concluded; and the Syrian general went to Jerusalem, where he disbanded the greatest part of his army, and stayed some time without giving the least cause for complaint.

25. But this tranquillity was soon interrupted by the high-priest, who, thinking the treaty not sufficiently favourable to his tyrannical views, repaired a third time to Antioch, and accused Nicanor of betraying the interests of his sovereign. Demetrius, although surprised that his general had concluded a peace without his approbation or knowledge, did not recall Nicanor, but, refusing to ratify the treaty, sent him positive orders to renew the war, and not to sheath the sword until he should have destroyed Judas, and completely suppressed his party. Nicanor, although both afraid and unwilling to recommence hostilities, dared not to disobey the express command of the king. He, therefore, levied another numerous army; but before he commenced any warlike operations, he resolved to try the effects of stratagem. Imitating the conduct of Bacchides, which has already been

mentioned, he invited Judas to an interview, under the pretence of confirming the peace ; but the Jewish chief suspecting his design, prudently avoided the snare. Nicanor, seeing his scheme disconcerted, resolved to commence hostilities, and lost five thousand men in the first battle. The Jews, however, finding themselves unable to keep the field against the numerous armies of the Syrians, retired, some towards Jerusalem, and some with Judas into the neighbourhood of Samaria.

26. On the retreat of the Jews, Nicanor advanced to Jerusalem, and entered the city. Being addressed in a submissive manner by the priests, who, from the top of mount Sion showed him the sacrifices which were offered in the temple for the prosperity of king Demetrius, the exasperated general uttered many contemptuous expressions against their religion, and stretching out his hand towards the temple, threatened, with an oath, the utter destruction of that sacred edifice, unless Judas were delivered into his hands. He then began a most cruel persecution of the Jews, in order to compel them to renounce the law of their God, and abandon their brave commander. But on receiving intelligence that Judas was in the vicinity of Samaria, Nicanor marched against him with thirty-five thousand men, while the Jewish chieftain had only three thousand to oppose to this formidable force. In this difficult crisis, Judas animated his small band by a military harangue, in which, besides quoting many appropriate passages from the sacred books, he told them that Onias, the high-priest who was murdered at Antioch, and the prophet Jeremiah, had appeared to him in a vision, and that the latter had made him a present of a sword, accompanied with a promise of victory. This oration produced the desired effect ; inspiring his troops with such ardour, that they routed the Syrians at the first onset ; for Nicanor being one of the first that fell, his troops threw down

their arms and fled in the utmost confusion. Judas pursued them with the greatest celerity, and the Jews, from the neighbouring cities and villages, stopping their flight, they were all cut off, not a single man being left alive to carry the news to Antioch. The body of Nicanor being found amongst the slain, his head and his right hand, which he had so lately lifted up with menaces of destruction against the temple, were cut off, and being carried in triumph to Jerusalem, were affixed to one of the towers of that city. On this memorable occasion great rejoicings were made, and an annual feast was instituted, in commemoration of this important and glorious victory.

27. The Syrians being now struck with terror, Judas returned to Jerusalem, and took possession of the city. During the peaceful interval which ensued, he sent ambassadors to Rome, and concluded a treaty of alliance with the Romans.

28. This season of tranquillity was not of long duration. Demetrius being informed of the death of Nicanor, and the destruction of his army, sent into Judea a select body of twenty thousand foot and two thousand horse, with Bacchides, and the impious high-priest, Jacimus, at its head. They began their march towards Jerusalem; but on being informed that Judas had retired from the metropolis with only a very small number of men, they resolved to pursue and attack him. On the approach of the Syrians, the troops of Judas were so appalled at seeing the superior force of the enemy, that they lost their usual courage, which on former occasions had shone with such peculiar lustre, and fled with precipitation, leaving their valiant commander to bear the shock of the battle, with only eight hundred men, who were resolved to share his fate. The Jewish general, and his small band, performed prodigies of valour, and even broke the right wing of the Syrians; but being completely surrounded, he was at last overwhelmed by numbers,

and fell covered with wounds on a heap of his slain enemies.

29. Thus died the celebrated Judas Maccabeus, a hero, whose actions will command the admiration of the latest posterity. During the space of six years he had carried on, under circumstances the most disadvantageous, one of the most extraordinary wars recorded in history. As a patriot and warrior, he must be placed in the first rank of those illustrious men, whose names adorn the annals of the world. Neither Greece nor Rome, in their most brilliant periods, ever produced his superior, or scarcely his equal. A confidence in God, which no appearances however unfavourable could shake, a courage and intrepidity, which no dangers could ever appal, and a steady perseverance, which no reverses of fortune could ever wear out, formed the leading traits of his character : his history ought to be written in letters of gold, and his example held up to the good and the brave in all ages and countries.

30. The death of Judas Maccabeus was no sooner known at Jerusalem, than the whole city was filled with sorrow and consternation. A general mourning took place ; and the people lamented in the most pathetic strains the loss of their valiant protector. That loss would indeed have been irreparable, had not his brothers possessed the same courage by which he had been animated, and proved themselves worthy successors of the hero under whose banners they had been trained, and whom they had accompanied in all his enterprises.

31. The general consternation of the Jews could not fail of operating as a check to their affairs ; and they were soon reduced to a most distressful condition. Bacchides made himself master of Jerusalem, and the people were obliged to acknowledge him as their governor. One of the first measures of his administration was to order his principal officers to make a



strict search for the friends and adherents of the Maccabean party, of whom all that were discovered were put to death with the most excruciating tortures: those who had the good fortune to escape the vigilance of their persecutors, repaired to Jonathan, the brother of their former leader.

32. Jonathan Maccabeus, being now at the head of the Jewish forces, was soon joined by all those who preferred the interests of their country and religion to any considerations of personal advantage or safety. His first operations, however, were attended with defeat and disaster: his brother, John, or Johanan, being at the head of a detachment, was surprised and killed by a tribe of Arabians. Jonathan soon revenged this disaster; but Bacchides approaching with his whole army, the Jewish commander found himself surrounded with difficulties. Having animated his troops by an harangue calculated to inspire them with the most desperate resolution, he made the attack with such impetuosity, that a great number of the Syrians fell in the first onset; but finding himself unable to withstand so great a superiority of force, he and his small band secured a retreat by swimming across the Jordan, on the banks of which river this action took place.

33. Bacchides now began to strengthen the garrisons of the principal fortresses of Judea. But in the meanwhile, the nefarious high-priest, Jacimus, died of a paralytic stroke. The Syrian general then returned to Antioch, and the country enjoyed for two years a respite from the calamities of war. But Demetrius being at length induced by the solicitations of the apostate Jews to send Bacchides again into Judea, that general, on his arrival, concerted with those traitors a plan for seizing Jonathan and his adherents by stratagem. But the Jewish general having discovered their design, and coming suddenly on the party, seized fifty of the conspirators and put

them to death. The plot being thus defeated, Bacchides laid siege to Bethlagon, a strong place, which was bravely defended by Simon Maccabeus. Jonathan, advancing to the relief of his brother, attacked the camp of the besiegers; and Simon, making at the same time a vigorous sortie, the Syrians were totally defeated. Bacchides, being now weary of so unprosperous a war, was desirous of returning to Antioch, as soon as he could find a plausible pretext for relinquishing his enterprise; and Jonathan, having discovered his sentiments, took advantage of so fair an opportunity to conclude a treaty of peace with the Syrian commander. By one of the articles, all prisoners on both sides were released; and Bacchides returning to Antioch, Jonathan was left deputy governor of Judea. Being vested with this dignity, he soon began to exercise his power by making a terrible example of the apostate Jews, who had been the chief cause of all the calamities that had fallen on the country. He then set about reforming the Jewish church and constitution. And from that time, A. A. C. 150, the Jews began to enjoy the blessings of peace, and the undisturbed exercise of their religion, the happy effects of the prudence, the valour, and the piety of their general.

34. Soon after this pacification, the civil wars of Syria afforded to the Jews an opportunity of completely recovering their liberties, and raising themselves to so high a degree of importance, that their friendship was courted by every competitor for the crown of that kingdom. Demetrius, who was so well acquainted with their bravery, had every reason to prevent them from joining with his rival, Alexander Balas, the son of Antiochus, who had revived his claim, and had already taken possession of Ptolemais. In this view he sent to Jonathan a letter, filled with expressions of friendship and confidence, and with the most flattering promises. Alexander, at the same

time understanding how powerful an ally Jonathan might prove to the side for which he should declare, resolved to outbid Demetrius. In order, therefore, to draw him to his interests, he sent him a most obliging letter, bestowing on him the high-priesthood, and accompanied it with rich presents, amongst which were a purple robe and a golden crown.

35. Jonathan, having received these presents, took care to confirm his appointment to the high-priesthood by the suffrages of the Jewish people. He then raised new forces, and caused a great quantity of arms to be made, resolving to espouse the cause of Alexander. On the other hand, Demetrius made fresh offers to the new high-priest, promising concessions and privileges far exceeding those which Alexander had granted, and indeed too great to be really intended. But the remembrance of the hatred which this monarch had ever shown to the Jewish nation, induced Jonathan to adhere to Alexander, and assist him with all his forces; and a battle was soon after fought, in which Demetrius was killed. Alexander, being left in possession of the throne, expressed his gratitude to the Jewish high-priest, by constituting him generalissimo in Judea, and giving him several other titles and governments. From this period the Jews grew daily more powerful and happy: in Judea, they enjoyed all their liberties, both religious and civil, although in a state of political dependence on Syria: in foreign countries also they were held in the highest consideration, especially in Egypt, where Ptolemy Philometor raised many of them to honourable offices in the government, and even conferred on Onias and Dositheus, the command of his army.

36. In the year 148 before the christian æra, Demetrius, son of the late king of that name, ventured to leave his place of retreat, and made an effort to recover the crown. On this occasion the high-priest rendered the most essential services to Alexander, by

defeating the army of his competitor. He also reduced Azotus and Askalon, with some other neighbouring places, after which exploits the Jewish army returned laden with spoils to Jerusalem. Alexander, on receiving intelligence of Jonathan's victories, manifested his gratitude and joy by magnificent presents, and other marks of honour and esteem.

37. On the accession of Demetrius Nicanor to the Syrian throne, Jonathan seized the opportunity afforded by the unsettled state of that monarch's affairs, to lay siege to the fortress of Acra, which, during the space of twenty-three years, had been a nuisance to the temple and city of Jerusalem. He commenced the assault with a powerful force, and with numerous engines of war. In the mean while, Tryphon, a Syrian general, having organized a dangerous revolt at Antioch, Demetrius agreed to evacuate the citadel of Acra, on the condition that Jonathan should aid him against the rebels. The treaty being concluded, a body of three thousand Jewish troops marched to Antioch, and made themselves masters of the city, with the slaughter of a hundred and twenty thousand of the rebellious inhabitants. Having thus retaliated on Antioch the evils which Jerusalem had so often suffered from that quarter, the Jewish army reinstated Demetrius, and returned richly laden with spoils. The ungrateful monarch, however, so far from remembering their signal service, not only refused to execute the treaty, but made a demand on the Jews for divers taxes and tributes, which had formerly been abolished.

38. But the state of affairs was soon changed. Antiochus, the youngest son of Alexander, being brought from Arabia by Tryphon, and placed on the throne, Demetrius was obliged to seek refuge in the Persian dominions. The young king, Antiochus, resolving to attach the Jews to his interests, not only confirmed all former grants and privileges, with the addition of several others, but constituted Simon

Maccabeus, governor of all the sea coast from Tyre to Egypt, on condition that the two brothers should support his title to the crown. The two Jewish commanders then marched into Galilee, where Jonathan, falling into an ambuscade, was very near being cut off by the enemy. In this critical juncture he displayed all the bravery of a soldier, and all the abilities of a general: he not only extricated himself with great judgment and skill from his difficult situation, but gained a complete victory over the Demetrians. Simon was equally successful; and the two brothers, after a most glorious expedition, returned in triumph to Jerusalem.

39. In this prosperous state of the Jewish affairs, Jonathan, desirous of placing the liberties of his country on a permanent basis, renewed the former treaties of alliance with the Lacedæmonians and the Romans. Simon in the meanwhile reviewed the different garrisons, and reduced the city of Joppa, which had again fallen into the hands of the enemy. A council was held at Jerusalem, in which it was resolved, that all the fortresses of Judea should be put into the best possible state of defence, and several new ones erected; that the walls of the capital should be thoroughly repaired, and a new wall built between mount Sion and the city, so as to cut off all communication, and prevent the garrison of Acra from receiving supplies. All these resolutions were immediately carried into effect; and the result corresponded with the most sanguine expectations.

40. Jonathan had governed the Jewish state about sixteen years, when he lost his life in a manner which, from his former prudence, could scarcely have been expected. The perfidious Tryphon, having formed the design of wresting the crown from the young king, Antiochus, considered the alliance of that monarch with the Jewish high-priest as the principal obstacle to its execution. Jonathan, not being aware

of the intentions of Tryphon, and confiding too easily in his promises and oaths, suffered himself to be decoyed into the city of Ptolemais, where he and his attendants, a thousand in number, were massacred by the order of that infamous traitor, who soon after murdered his sovereign, and usurped the Syrian throne.

41. The news of Jonathan's death threw the city of Jerusalem into the greatest consternation, as the inhabitants daily expected the perfidious murderer at their gates; and he was actually making vast preparations for marching against that metropolis. An assembly was, therefore, convened in the court of the temple; and Simon, the brother of Jonathan, and only surviving son of Mattathias, was unanimously appointed high-priest and commander-in-chief of the Jewish armies.

42. Simon, who had on so many occasions displayed extraordinary courage and conduct, was no sooner promoted to those high offices, than he showed himself a worthy successor of his brothers, Judas and Jonathan. His first care was to complete the fortifications of Jerusalem, and to collect an army sufficiently strong to make head against Tryphon. That perfidious wretch entered Judea, and began his march towards the capital, but hearing of the spirited measures adopted by Simon, he deemed it expedient to retreat into Syria. The next step of the Jewish chief was to renew the alliance with the Lacedæmonians and the Romans. Having greatly strengthened Jerusalem, and collected a formidable army, he sent an embassy to Demetrius, whom Tryphon had stripped of nearly all his dominions; with an offer of joining him against the usurper, on condition that he should acknowledge the independence of the Jewish nation. Demetrius readily agreed to the proposals, and recognized Simon as an independent sovereign. From that time Simon assumed the title of high-priest and prince of the

Jews; and by an order of the Sanhedrim, it was decreed that all public acts should be made in his name.

43. The principal business of Simon was now to strengthen himself against Tryphon, and to protect Judea from any future invasion. For this purpose he lined the frontiers with forts and garrisons, and made himself master of Gaza, while one of his generals, Jonathan, the son of Absalom, reduced Joppa, which, since its former capture, had again fallen into the hands of the Syrians.

44. But his most important achievement was the reduction of the citadel of Acra. That formidable fortress, which had been held by the Syrians about twenty-five years, to the great annoyance of the temple and city of Jerusalem, was, after a siege of twenty-three months, obliged to surrender by capitulation, A. A. C. 142. Simon, and his victorious troops, entered the place with the sound of trumpets and other instruments. And from this time may be dated the independence of the Jews, which, however, was not firmly established until the time of Hyrcanus.

45. The continual commotions and revolutions of the Syrian kingdom would not suffer the Jews to remain long at peace. Demetrius, being expelled from his dominions by Tryphon, was kept prisoner by the Parthians, to whom he had applied for succour. On the other hand, the tyranny of Tryphon having rendered him odious to his subjects, Antiochus, the son, or according to some writers, the brother, of Demetrius, left his retirement in order to make an effort for the Syrian crown, and one of his first measures was to enter into an alliance with the Jewish high-priest, who sent a body of troops to his assistance. But when the expulsion of Tryphon had left Antiochus in possession of the kingdom, that prince forgot the services of Simon, and sent Cendibæus with a powerful army to invade Judea.

46. Simon was now too far advanced in years to command his army in person: he, therefore, sent two of his sons, Judas and John, with twenty thousand infantry and a competent number of cavalry, to repel this invasion. The two brothers, by their courage and conduct, showed themselves worthy of their illustrious father and uncles: they totally defeated the Syrians, and having driven them out of Judea, returned with an inconsiderable loss to Jerusalem.

47. The glorious career of Simon was now drawing towards its termination. While making a tour through the country with two of his sons, Matthias and Judas, he was invited to a sumptuous feast by his son-in-law, Ptolemy, whom he had constituted governor of Jericho and the adjacent territory. This high office, however, not satisfying the ambition of Ptolemy, he formed the nefarious project of imbruing his hands in the blood of his father-in-law, in the hopes of obtaining the high-priesthood. The venerable pontiff, little suspecting his horrid design, readily accepted the invitation, and was treacherously murdered, with his two sons, in the midst of the entertainment. The intention of the infamous murderer was to have cut off, at the same time, John, surnamed Hyrcanus, the other son of Simon; but that young prince, who was then at Gazara, being informed of this base transaction, by one of his father's retinue who had escaped from the massacre, and not thinking himself safe at that place, made the best of his way to Jerusalem, where Ptolemy arrived almost at the same moment, to offer himself for the high-priesthood. They presented themselves at different gates, and both demanded admittance: Ptolemy, with his retinue, was repulsed; but Hyrcanus was received, and unanimously declared prince and high-priest.

48. The bloody and treacherous villain seeing his hopes disappointed, applied for aid to Antiochus, king of Syria, promising to bring all Judea under



domination, provided that he should be constituted its governor. Antiochus listened to his proposals, and was actually coming with his forces to his assistance; but either through fear or some other reason, Ptolemy did not wait his arrival; for he suddenly fled for refuge to Zeno, the tyrant of Philadelphia. What afterwards became of this wretch we are not informed by any authentic documents; and, indeed, every memorial of such a monster ought to be consigned to perpetual oblivion.

49. Antiochus, however, entered Judea with a powerful army, and Hyrcanus, unable to contend with such a force in the field, was obliged to shut himself up in Jerusalem. The Syrian monarch immediately laid siege to that metropolis; but when it was reduced almost to the last extremity, he acted the part of a generous enemy. He not only granted to the Jews a truce of seven days for the celebration of the feast of tabernacles, but also sent them a number of victims with their horns gilt, and many rich vessels of gold and silver filled with perfumes for the service of the temple. These marks of generosity and piety in the Syrian king, inspired Hyrcanus with the hope that a peace might possibly be obtained. Negotiations were accordingly commenced; and a treaty of peace was concluded on these conditions, that five hundred talents should be paid to the king, that the walls of Jerusalem should be demolished, and that the high-priest should pay an annual tribute for Joppa, and other towns which he held out of Judea. On this occasion, Josephus relates that Hyrcanus, in order to procure a supply of money, opened the tomb of David, from which he took three thousand talents; but many judicious critics consider this story as a fiction. After the conclusion of the peace, Hyrcanus entered into an alliance with the Syrian monarch, and rendered him great service in his wars against the *Parthians*.

50. Antiochus being afterwards killed in battle, the kingdom of Syria was again rent by intestine commotions; and its cities being left defenceless, Hyrcanus marched with a powerful army into the country, and reduced several of them under his dominion. From this æra, A. A. C. 129, the independence of the Jewish nation may be considered as completely established; for neither Hyrcanus nor his successors ever afterwards paid either tribute or homage to the kings of Syria.

51. In the following year, Hyrcanus, turning his arms against the Samaritans, took Sechem, and demolished the temple of Gerizim, after it had stood two hundred years. He then conquered Idumea, and required the people either to leave the country, or conform to the Mosaical religion. The Idumeans made choice of the latter alternative, and were from that time incorporated with the Jewish nation.

52. Hyrcanus then renewed the alliance which his predecessors had formed with the Romans, and saw himself daily more strengthened in his dominion. The tranquillity which he and his nation enjoyed, enabled him to accumulate great wealth, and to maintain a numerous army, well furnished with the various engines of war. The last of his conquests was that of the city of Samaria, which he took after a long siege, and demolished the fortifications. Thus he became at length, sovereign of all Palestine, with Samaria and Galilee, and acquired nearly the same extent of dominion and power, as had once been possessed by David and Solomon.

53. But neither the importance of his conquests, nor the wisdom of his government, could prevent the latter part of his reign from being imbittered by the intrigues and malevolence of faction. The origin of the Sadducean sect has already been mentioned: the time when that of the Pharisees arose is unknown; but they claim as its founder, the famous Dr. Hillel,

who is supposed to have lived under the pontificate of Jonathan Maccabeus, which began about a hundred and sixty years before the Christian æra. One of their favourite tenets was that of an oral tradition, conveyed down from Moses, to which they ascribed the same divine authority as to the scriptures. They believed the existence of angels, the immortality of the soul, the resurrection, and the doctrine of future rewards and punishments. Their system was, therefore, in direct opposition to that of the Sadducees, who, adhering to the sacred writings, rejected all oral tradition, and maintained that there is no resurrection, nor any future state, and that God being the only immaterial Being, neither angels, nor any other spirits have any existence but in the reveries of human imagination. However, as both the Pharisees and Sadducees observed the whole ceremonial of the Mosaical law, their speculative opinions caused no schism in the Jewish church; and whatever might have been the antiquity of the two sects, they made no figure in history until the latter part of the reign of Hyrcanus.

54. That prince had constantly adhered to the party of the Pharisees: they had monopolized his favours, and held the most considerable posts under his government. But one of the heads of that sect having given him a severe affront, by insinuating that his birth was less dignified and pure than the Mosaical law required in a high-priest, and that his mother had been a slave, which, as Josephus affirms, was absolutely false, Hyrcanus was so exasperated against the whole party, that he discarded them from his favour, and gave himself entirely up to the Sadducees, who spared no pains to induce him to ascribe this slander, not to an individual, but to the whole Pharisaic body. From that time there existed the bitterest enmity between him and the Pharisees, who misrepresented all his actions, and continually excited seditions

against him during the short time that he afterwards lived, and against his sons after his decease.

55. Hyrcanus died A. A. C. 107, in the thirty-ninth year of his pontificate, and was greatly lamented by all, except the Pharisaic faction. The character of this distinguished pontiff and prince is rendered illustrious, both by his political and martial abilities; and the wisdom of his administration at home, procured him as much glory as his wars and conquests abroad. Never since the Babylonish captivity had the Jewish religion and commonwealth appeared with such lustre as during his reign.

We have now passed through a tumultuous and sanguinary, but most glorious period of the Jewish history, and seen the nation emerge from the lowest state of depression and misery, to a point of exaltation which its preceding annals had not for some ages exhibited. And we must have perceived that this important change was owing, under Providence, to the vigorous and persevering exertions of a family of heroes, of whom fame can never suffer the memory to perish.

### *Questions for examination.*

#### CHAPTER VII.

1. Of what number did the Jewish army consist, when Judas Maccabeus took the command?

Of whose sword did he make use in his wars?

3. What orders did Antiochus give to Lysias?

How did Judas implore the divine aid?

4. What was the career of Judas?

5. With what force did Lysias enter Judea?

6. By whose order was the temple purified, and divine worship restored?

7. What obstacle to the performance of the rites of Jewish religion still remained?

8. Who took the city of Joppa?
9. What Syrian general was killed at Gazara?  
What was the plan of operations laid down by the Jewish council?
10. What enemy fled at the sound of the Jewish trumpets?
11. Who destroyed the monuments of idolatry in the country of the Philistines?
12. Who made a grand effort for the subjugation of the Jews, and what was the result?
13. How did the army of Timotheus behave?
14. How did Judas act at Ekron?  
How did he act at his return to Jerusalem?
15. To what fortress did Judas lay siege?
16. With what force did the Syrians come to its relief?
17. Who besieged Judas in Jerusalem?
18. What became of Menelaus?
19. Who was appointed high-priest, and what was his character?
20. Where did Onias erect a temple?
21. Who put Antiochus and Lysias to death?  
By whose solicitation did Demetrius send Bacchides into Judea?
22. How did Bacchides and Jacimus expect to seize Judas?
23. How did Jacimus act?  
How did Judas act?
24. What were the orders given to Nicanor?
25. How did Nicanor endeavour to ensnare Judas?
26. What was the fate of Nicanor's army?  
Whose head and right hand were affixed to the towers of Jerusalem?
27. With whom did Judas form an alliance?
28. In what manner did Judas lose his life?
29. What were the leading traits in his character?
30. How were the people of Jerusalem affected by the news of his death?
31. How did Bacchides act at Jerusalem?
32. Who succeeded Judas in the command?
33. Who was left deputy governor of Judea?
34. What circumstances afforded to the Jews an opportunity of recovering their liberties?  
Who was appointed to the high-priesthood?

35. Where were the Jews held in high estimation?
37. Of what fortress did Jonathan renew the siege?
38. How did Jonathan act when he fell into an ambuscade?
39. With what nations did Jonathan renew the alliance? What resolutions did the council of Jerusalem adopt?
40. How did Jonathan lose his life?
41. Who succeeded him in the offices of high-priest and commander of the army?
42. What was the first care of the high-priest? What titles did Simon assume?
43. What was the principal business of Simon?
44. When was the citadel of Acra reduced?
45. What prevented the Jews from remaining long at peace?
46. To whom did Simon give the command of the armies?
47. How did Simon terminate his career? By whom was he succeeded?
49. By whom was Hyrcanus besieged in Jerusalem? What were the conditions of peace?
50. From what period may be dated the establishment of Jewish independence?
51. Who demolished the temple of Gerizim, and reduced Idumea?
52. With what nation did Hyrcanus renew his alliance?
53. When did the sect of Pharisees begin? When did the two sects of the Sadducees and Pharisees begin to be conspicuous in history?
54. Which sect did Hyrcanus forsake?
55. What was the character of John Hyrcanus?

## CHAPTER VIII.

*Comprising a period of forty-four years, from the death of John Hyrcanus, A. A. C. 107, to the taking of Jerusalem by Pompey, A. A. C. 63. This period is filled by the reigns of the Asmonean kings, the descendants of Hyrcanus.*

| Kings and rulers of the Jews.                                                 | Remarkable and contemporary events.                                |
|-------------------------------------------------------------------------------|--------------------------------------------------------------------|
| Aristobulus Ist, high-priest and king, A. A. C. .... 107                      | Jugurtha, king of Numidia, starved to death at Rome, A. A. C. 103. |
| Alexander Jannæus, high-priest and king, A. A. C. .... 106                    | Marius defeats the Teutones and Cimbri, A. A. C. 102.              |
| Salome, or Alexandra, queen, and Hyrcanus IId, high-priest, A. A. C. .... 79  | Beginning of the Mithridatic war, A. A. C. 89.                     |
| Aristobulus IId, king, and Hyrcanus IId, high-priest, A. A. C. .... 66        | Civil war between Marius and Sylla, A. A. C. 88.                   |
| Aristobulus IId, and Hyrcanus IId, contending for the crown, A. A. C. .... 65 | Mithridates, king of Pontus, defeated by Sylla, A. A. C. 86.       |
|                                                                               | Sylla, dictator, A. A. C. 82.                                      |
|                                                                               | Mithridates defeated, and Pontus reduced by Lucullus, A. A. C. 72. |

Jerusalem taken by Pompey, and the Jews brought into subjection to the Romans, A. A. C. 63.



**T**HE last chapter placed before our eyes one of the most glorious periods of Jewish history. We shall now see that nation flourishing for a short time under a race of native princes, whom we shall perceive

to have greatly degenerated from their virtuous and patriotic ancestors.

1. Aristobulus, the eldest son of John Hyrcanus, having succeeded his father in the dignities of prince and high-priest, immediately assumed the title of king, and put on the royal diadem. The short reign of this cruel, weak, and unhappy prince, was stained by the blood of his mother and one of his brothers: the former he starved to death in prison for claiming a right to the sovereignty, the latter he caused to be murdered on a slight, and in all probability, ungrounded suspicion. The story of the tragical catastrophe of Antigonus is pathetically related by Josephus, and exhibits one of the vilest scenes of intrigue that can be found in the history of the court of Jerusalem, or indeed, of any other in the world.

2. The king had undertaken the conquest of Iturea, a small province of Cœlosyria, and bordering on Judea; but falling sick in the midst of success, he was obliged to return to Jerusalem, and leave his brother, Antigonus, to carry on the war. This young prince soon completed the conquest; but in the meanwhile some of the courtiers envying his success, endeavoured to prepossess the sick king with a suspicion that his brother was aspiring to the crown. At the head of these was the queen, who appears to have been the chief instrument of his ruin; and Antigonus innocently afforded her the means of accomplishing her design. As soon as he returned from Iturea and arrived at Jerusalem, at the feast of tabernacles, being in haste to repair to the temple to offer up thanks for his successes, and vows for his brother's recovery, he went thither in his armour accompanied by a number of his soldiers. This step was immediately represented to the timorous monarch as a manifest attempt against his life. To this representation the king gave too easy credit; but to satisfy himself more fully concerning the matter, he sent orders to his brother to



put off his armour and come to him without delay. At the same time he caused some of his guards to be privately posted in a subterranean gallery, through which Antigonius was to pass, with orders to kill him if he came in armour. The mischievous queen corrupted the messenger, and prevailed on him to tell the young prince that his brother, the king, having heard that his armour was very elegant, desired to see him in it immediately. The consequence was, that when Antigonius had entered the gallery, he was instantly butchered by the guards. The king, however, was soon undeceived; and could not think on the death of his brother, without calling to mind the still more cruel parricide which he had committed on his mother; and remorse and anxiety aggravating his disease, brought on a violent vomiting of blood. A servant happening to spill some of this blood which he was carrying away in a basin, upon the very spot where that of his brother, Antigonius, was still to be seen, some of the attendants uttered a loud cry, which was heard by the king. He sent to demand the cause, but received an evasive answer, which only served to inflame his curiosity. At length he became acquainted with the circumstance, which threw him into an excess of grief, and he soon after expired, having reigned only one year. He had not any sons; but he left three brothers, whom he had kept closely imprisoned during his short and infamous reign.

3. Aristobulus was succeeded by his brother, Alexander Janneus. This prince began his reign with putting to death his next brother, who had been guilty of some treasonable practices. Syria being at that time convulsed by the civil wars between Antiochus Cyzicus, and Antiochus Gryphus, two competitors for the crown, the Jewish monarch invaded that country in the very first year of his reign, and laid siege to Ptolemais. But the result of this enterprise was contrary to his expectation; for he was obliged to

raise the siege, in order to protect his own dominions against Ptolemy Lathyrus, who had entered Judea with a powerful army. A bloody battle was fought near the banks of the Jordan; and Alexander was defeated with the loss of thirty thousand men. So terrible an overthrow must have caused his ruin, had not the commotions of Syria and Egypt prevented the victor from following up his success.

4. After this defeat Alexander returned to Jerusalem, and recruited his shattered army. He then crossed the Jordan and captured Gadara, after which he reduced the strong fortress of Amatheus, where Theodotus, the son of Zeno, tyrant of Philadelphia, had deposited an immense treasure. But that prince having collected a numerous force, fell suddenly upon him, killed ten thousand of his men, recovered all his own wealth, and captured the baggage of the Jewish king. After this second unsuccessful expedition, Alexander returned again to Jerusalem, where his ill fortune afforded matter of triumph to the Pharisees, who seized every occasion of vilifying him to the people.

5. But neither his losses abroad, nor the opposition of the Pharisaic faction at home, could deter the Jewish monarch from pursuing his warlike designs. Having again recruited his army, he marched against the Gazeans, who, by aiding his enemies, had been the chief cause of the failure of his former expeditions. They felt, however, the severe effects of his vengeance; for, having taken Gaza after an obstinate resistance, he made a dreadful massacre of its inhabitants, and reduced the city to a heap of ruins.

6. During his absence in this expedition, the Pharisees had so greatly exasperated the people of Jerusalem against him, that at the feast of tabernacles the spirit of disaffection broke out into open outrage. While he was performing his office of high-priest at the altar, they pelted him with citrons, using the most

opprobrious language, and exclaiming, that "such a wretch was unworthy of either the pontifical or regal dignity." Alexander, incensed at their insolence, ordered his soldiers to fall upon the seditious mob, which they did with such fury that several thousands were killed, and the rest were dispersed. He afterwards provided for his own safety by taking into his service six thousand foreigners, to serve as a body guard for his person.

7. The discontents excited by the Pharisees, his implacable enemies, at length burst forth into open rebellion. The Jewish monarch, however, was not a man to be easily terrified. By the most active exertions, he assembled a considerable army in order to quell the insurrection, and a civil war of six years' duration ensued. While the issue of this sanguinary contest remained in suspense, Alexander, despairing of being able to reduce his revolted subjects by arms, resolved to try the way of negotiation; but this also failed. The insurgents rejected all his proposals; and when he required to know what would satisfy their demands, they insolently answered, that "if he wished to effect a reconciliation, he must cut his own throat;" and that he ought to think highly of their moderation if they considered his death as a sufficient atonement for the blood he had shed, and the evils he had brought on the nation.

8. This answer convinced Alexander that the hatred of the insurgents could not be mollified by lenity: he, therefore, resolved to use every extreme of severity; and the war was carried on with increased animosity and vigour. A decisive battle at length put an end to the obstinate and bloody contest. The rebels were totally defeated, and the greatest part of their army was destroyed: those who escaped from the slaughter shut themselves up in a strong fortress, where, after sustaining a murderous siege, they fell into the hands of their incensed sovereign.

9. The Jewish monarch, if we may give credit to Josephus, punished his rebellious subjects with such cruelty, that the account of the transaction cannot be read without horror. Eight hundred of the principal leaders were by his order, crucified at Jerusalem at the same time, and in one place, and as if this terrible punishment had not been sufficient to satisfy his vengeance, he caused their wives and children to be butchered before their eyes, while the delinquents hung on their crosses. But what swells the account of his cruelty almost beyond the bounds of credibility, is, that he caused a banquet to be prepared for himself and his concubines near the place of execution, where, while he enjoyed a sumptuous entertainment, he feasted his eyes with that horrible spectacle. If all this be true, he must have been totally devoid of every sentiment of humanity, and more unfeeling than a lion or tiger; but it must be remembered, that Josephus was a Pharisee, and may, therefore, be suspected of some exaggeration in painting the character of Alexander Janneus, as the whole sect entertained an implacable hatred against that monarch, and seized every occasion of blackening his memory.

10. After the suppression of this dangerous revolt, and the terrible executions by which it was followed, the Pharisaic faction never dared to molest him during the remainder of his reign, which was spent in continual wars with the Syrians and Arabians. In these military enterprises he was generally successful, and his conquests were not inconsiderable. After an expedition, in which he had been absent three years, he returned to Jerusalem, where he was received with acclamations and applauses by the inhabitants.

Alexander had by his late successes acquired a considerable degree of popularity; but he became greatly addicted to drinking and other excesses, which brought on a quartan ague, that never left him till the day of his death. But neither his disease nor his pleasures,

which he still continued to pursue, could abate his invincible propensity to war. He again took the field, but his constitution being worn out by sickness, fatigue, and debauchery, he died in his camp while besieging Regaba, a fortress beyond the Jordan, in the twenty-seventh year of his reign.

12. The character of this monarch, as delineated by Josephus, was that of the worst of barbarians; and his extreme severity to his revolted subjects, procured him the surname of Tracidas, or the Thracian. After making every allowance for the probable exaggerations of Pharisaical historians, it is certain that the disposition of Alexander Janneus was strongly tinctured with cruelty, although it must be owned that he met with great provocations. But his punishment of the innocent with the guilty was such an act of inhumanity as no provocation could justify, being expressly forbidden by the religion which he professed, and diametrically opposite to the law of God, as well as to the dictates of reason. His character was firm and decided, but turbulent and restless: he was continually engaged in civil or foreign wars; he made some addition to his territories by conquest; but he was never sparing of the lives of his subjects; and abundance of Jewish blood was spilt during his reign.

13. Alexander left two sons, Hyrcanus and Aristobulus; but he bequeathed the crown to the queen, Alexandra, during her life, and afterwards to which soever of her two sons she should think the most fit to be her successor.

14. The queen, who was with him in the camp during his last sickness, foreseeing that after his death, she and her sons should be exposed to the resentment of the Pharisees, consulted the dying king concerning her critical situation. Alexander advised her to make every effort to appease that violent faction: he even exhorted her not only to promise them the principal share in the administration, but also to

leave it to their decision whether his body should have burial. At her return to Jerusalem she followed this salutary counsel, which produced the desired effect. The Pharisees, transported with joy on seeing themselves at the head of affairs, not only applauded the wisdom and virtue of the queen, but also bestowed on the deceased monarch a magnificent funeral.

15. Hyrcanus, the eldest son of Alexander Janneus, was appointed by the queen to succeed his father in the high-priesthood. The choice of this prince, in preference to Aristobulus, was not so much in consequence of his right of primogeniture, as from the consideration of his being of a more inert and unenterprising disposition than his brother, and, therefore, less likely to interfere with the administration. But although Alexandra had so carefully secured her government against any attempts of her sons, yet she was far from enjoying it in so uncontrolled a manner as she expected. The Pharisees, growing more powerful, grew also more insolent, and extorted from her many concessions equally contrary to her will and her interest. They commenced a most violent persecution of the Sadducees, and insisted that those who had counselled the late king to crucify the eight hundred rebels before mentioned, should be punished with immediate death. This punishment was accordingly inflicted on Diogenes, one of the chiefs of the Sadducees, and formerly a confidant of Alexander; and afterwards on a great number of others whom the Pharisees laid under the same accusation.

16. At length several of the most considerable persons of the persecuted party, with young Aristobulus at their head, came to the royal palace and presented a petition to the queen, beseeching her to put a stop to the persecution of the best friends of her deceased husband, to whom, as well as to herself, they had always adhered with inflexible loyalty. Alexandra was, on considering the matter, in a dilemma; but she

took, perhaps, the best of all possible measures : not daring to exasperate the Pharisees; and unable to mitigate their rage against the Sadducees, she placed the latter in different garrisons of the kingdom, supposing that they might at some future time be of use, in counterbalancing the power of the arrogant and tyrannical party.

17. This disposal of the Sadducees was productive of important consequences. The queen being seized with a malady, dangerous in its nature, and more so by reason of her age, her younger son, Aristobulus, began to think that his mother's death was at hand, and that it was, therefore, high time to adopt some measures for obtaining the crown. He easily drew the Sadducees, who garrisoned the fortresses, into his views, by representing to them that if the queen died before he should have made sure of the throne, not only he and his family, but the whole Sadducean party would, through the inertness of his brother, Hyrcanus, fall under the tyranny of the Pharisees. All this was acted with great secrecy ; but it was soon discovered by the Pharisees, who were in consequence very much alarmed. They went immediately to Alexandra, with Hyrcanus at their head, and informing her of the defection of the garrisons, requested in the most pressing manner her directions how to act in so dangerous a crisis. The queen, who perceived herself to be dying, nominated Hyrcanus for her successor, but told them, at the same time, that her condition not permitting her to take any effective measures, she left it entirely to them to provide for their own safety ; adding, that they were not in want of either soldiers, arms, or money, to make head against her younger son, Aristobulus. She expired immediately after, in the seventieth year of her age, and the thirteenth of her reign. She was a woman of consummate prudence and policy ; and although placed in a dif-

sicult situation, she steered her course between the two rival parties with admirable dexterity.

18. Both parties prepared for war, and great numbers of the army and the people, weary of the tyranny of the Pharisees, espoused the cause of Aristobulus. A battle was fought near Jericho; but the greatest part of the forces of Hyrcanus abandoned his standard and went over to his rival. This defection obliged him to retire to Jerusalem, where he was immediately besieged by Aristobulus. In this extremity he was glad to accept of a peace, which was granted him on the condition of his resigning to his brother both the regal and pontifical dignity, and retiring to a private life with the enjoyment of his patrimonial estate. Hyrcanus made no difficulty of submitting to these conditions; and as his character was devoid of ambition and the spirit of enterprise, he might have been happy in a station of life congenial to his disposition, had he not suffered himself to be seduced by restless partisans to violate his engagements, and appear again on the political stage.

19. The Pharisees, who had nothing to hope, but every thing to fear from Aristobulus, were still plotting to restore Hyrcanus, whom they could easily manage according to their views, and exercise the powers of the government in his name. Their intrigues were powerfully aided by the dexterous policy of Antipater, the father of Herod, who was afterwards king. This man, who was an Idumean proselyte, and had been constituted governor of Idumea by Alexander Janneus, although he was in all probability indifferent to the distinction between Pharisee and Sadducee, had as much to apprehend from the elevation of Aristobulus as any of the Pharisaic sect. An immeasurable ambition was one of the principal traits in his character; and his extraordinary address in the management of affairs, had recommended him to the favour of the late king and his queen,



Alexandra. He had always regarded Hyrcanus as their legitimate successor, and the hope of advancing himself under so inactive a prince, had induced him to show an uncommon zeal for his interests. But when he saw Aristobulus on the throne, he had every reason, not only to despair of further promotion, but also to dread his resentment. These considerations determined his conduct: he joined the Pharisees, and stimulated their jealousies and apprehensions, by assuring them that the usurper would never think himself secure until he had cut off his brother, Hyrcanus, and all who had been his adherents.

20. Having persuaded Hyrcanus to leave his peaceful retirement and enter into the views of the Pharisaic party, he conveyed that prince to the court of Aretas, king of Arabia Petræa, with whom he had already commenced a negotiation. Here Antipater managed the business with such policy and consummate address, that he prevailed on the Arabian king to accompany them into Judea, at the head of five thousand men. They had no sooner entered that country, than they were joined by the whole Pharasaic party. And Aristobulus being defeated in an obstinate action, was forced to take refuge in Jerusalem. Aretas pursued him, and having entered the city without opposition, drove him and his few adherents into the precinct of the temple where they were closely besieged, while the rest of the people declared for Hyrcanus.

21. In this extremity Aristobulus implored the aid of the Romans. Pompey, who was then in Armenia, sent Scaurus to Jerusalem, and that general required the Arabian king to withdraw his forces from Judea, under pain of being declared an enemy of Rome. Aretas, not daring to contend with the Romans, readily obeyed, and led his troops back into Arabia. Aristobulus, being thus timely relieved, pursued the Arabian king, defeated him, and killed a great number of

his men. Soon after these transactions, Pompey came to Damascus, where he received ambassadors from Judea, Syria, and Egypt. The princes who ruled those countries being a kind of usurpers, were desirous of bringing the Romans over to their interests, and endeavoured to gain their general by the most magnificent presents: Aristobulus in particular sent him a golden vine, bearing grapes of the same metal, and valued at five thousand talents. This curious piece, which had been fabricated by the order of Alexander Janneus, was sent by Pompey to Rome, and placed in the temple of Jupiter Capitolinus.

22. But this superb present did not secure for Aristobulus the friendship of the Romans. The two contending brothers sent embassies to Pompey, who received them in an honourable manner, and dismissed them with fair promises, ordering the two rivals to appear in person and plead their causes before him, engaging to decide as justice should direct.

23. The two brothers accordingly appeared before Pompey at Damascus, each being accompanied by a great number of witnesses. Each of them urged his plea with great eloquence; but after a full hearing, the Roman general deferred the decision, lest Aristobulus, against whom he designed to declare, should obstruct the expedition which he was then meditating against the Arabians, and dismissed them with a promise, that on his return from that war he would finally determine the matter.

24. Aristobulus, regarding this delay as an unfavourable omen, left Damascus in disgust, without taking leave of the Roman general, who, being greatly incensed at his abrupt departure, marched directly into Judea, and, on entering that country, summoned the Jewish king to appear again before him. Aristobulus, who was then at the castle of Alexandrion, a fortress of great strength, built by his father, Alexander Janneus, and had raised a considerable force,

was prevailed on by his counsellors, though much against his inclination, to obey the summons in order to prevent a war with the Romans. Pompey gave him a gracious reception, but required him to put all the fortresses of Judea into his hands, and to send orders immediately to all the governors to surrender them without hesitation. Aristobulus had long suspected, but now was convinced, that Pompey designed to declare for Hyrcanus, and wanted only to deprive him of the means of resisting his decision. But he was obliged to agree to the proposal of the Roman general, because he was then in his power; and as soon as he saw himself at liberty, he fled with all speed to Jerusalem, resolving, if possible, to frustrate his design.

25. Pompey soon advanced to the metropolis; and then Aristobulus, seeing himself unable to make an effectual resistance, came and threw himself at the feet of the Roman general, promising a large sum of money, on condition that he should refrain from hostilities against the Jewish nation. Pompey agreed to the proposal, and keeping him in his camp, sent Gabinius with a body of troops to receive the money; but that officer was repulsed by the garrison of Jerusalem, who shut the gates against him and set him at defiance. This so greatly exasperated the Roman general, that he ordered Aristobulus to be kept in chains, and marched with his whole force against the city.

26. The inhabitants being divided into two parties, one for Hyrcanus, and the other for Aristobulus, the former opened the gates to the Romans, while the latter retired into the temple. Pompey secured the city and the royal palaces; but those who were in the temple fortified every part of it that could be of service in sustaining a siege. The Roman general made proposals of peace; but these being rejected, he resolved to lay siege to the temple. He inclosed it with a

strong wall to prevent the besieged either from escaping or receiving supplies, Hyrcanus gladly furnishing him with the requisite materials. Battering rams, and other engines of war being brought from Tyre, Pompey ordered the attack to be made on the north side of the temple, which was the weakest, though inclosed with strong walls, high towers, and other fortifications, having a wide and deep ditch with a valley beneath : on the other sides it was almost inaccessible. The battering engines raised on mounds and platforms, began to play upon the place ; while the besieged levelled the works of the besiegers as fast as they were raised. The siege continued three months, and might, in all probability, have lasted much longer had not the besieged been seized with their old superstition concerning the sabbath, of which the fatal effects had been experienced on many former occasions.

27. This absurd scruple had made such an impression on their minds, that they would not on that day move a hand to hinder mounds or batteries from being raised, or breaches being made in their walls. This being perceived by the besiegers, they took the advantage of getting every thing ready on that day for an assault, without making any direct attack, which might force them to stand in their own defence. By adopting this plan, they at length made a breach by battering one of the towers, which in its fall brought down a considerable part of the wall, and then, by a desperate assault, made themselves masters of the place. A horrible slaughter ensued : no less than twelve thousand were put to the sword by the Romans, besides many who died by their own hands.

28. In the midst of this horrid scene, the constancy of the priests was astonishing. They never suspended for a moment the service of the temple, but continued to offer up their prayers, praises, and sacrifices, with the same calmness and composure as if nothing particular had happened, and at last suffered themselves to

be butchered before the altar, with the greatest meekness and resignation. Pompey, though surprised at their religious constancy and fortitude, caused all the prisoners who had been the most zealous in defending the place, to be put to death, while a great number of others destroyed themselves with the most desperate resolution : some threw themselves down from the battlements : others setting their apartments on fire, perished in the flames.

29. The Romans now altered the face of the Jewish government according to their usual method. Hyrcanus was restored to the pontifical dignity, with the specious title of prince, though from thenceforth tributary to Rome ; but he was divested of the regal power, and forbidden to resume the royal diadem, or to extend his territories beyond the ancient limits of Judea.

30. Pompey having thus settled the Jewish affairs, prepared for his return to Rome. But before his departure, he gave to the Jews an additional subject of mortification. Being eager to satisfy his curiosity, in viewing the most sacred recesses of the temple, he caused them to be opened, and accompanied by a number of his chief commanders, penetrated to the Holy of Holies, into which the high-priest alone was permitted to enter once in the year, on the grand day of expiation. Pompey viewed, with a curious eye, the golden table, candlesticks, censers, lamps, and other rich vessels and utensils, with the great quantity of spices and perfumes used in the divine worship, and found a large sum of money in the treasury. The sacred character of the place, however, seems to have made such an awful impression on his mind, that he not only refrained from touching any of those things, but immediately ordered the priests to purify the temple, and to resume the celebration of the rites of their religion.

31. In order to prevent any future revolt, Pompey

caused the walls of Jerusalem to be demolished. He then set out for Rome, taking with him Aristobulus and his two sons, Alexander and Antigonus, as also his daughters, as captives to adorn his triumph.

We have here seen passing in review a confused series of events, resulting from the intrigues of ambitious and turbulent men, whose contentions at length brought the Jewish nation, after almost fifty years of independence, under the yoke of the Romans. And in contemplating this picture, as well as most of those which history presents to our view, we must have perceived that patriotism, religion, virtue, justice, and right, are words to which the most conspicuous characters on the political theatre seldom attach any meaning, and that self-aggrandizement is generally their paramount object.

### *Questions for examination.*

#### CHAPTER VIII.

1. WHICH of the Asmonean princes first assumed the regal title?

With whose blood did Aristobulus 1st, stain his reign?

2. By whose intrigues was Antigonus put to death?

3. How did Alexander Janneus begin his reign?

What was the result of his first expedition?

5. How did Alexander Janneus treat Gaza?

6. Who exasperated the people against Alexander?

How did they treat him?

7. How long did the civil war continue?

9. What punishment did Alexander Janneus inflict on the rebels?

10. What was the result of the civil war, and the subsequent executions?

11. What brought a fatal disease on Alexander Janneus?

12. What was the character of that prince?

In whose reign was abundance of Jewish blood spilt?

13. How did Alexander Janneus dispose of the crown?  
 14. What counsel did he give the queen before his death?

What was its effect?

15. Who succeeded to the high-priesthood?

How did the Pharisees act?

16. How did the queen dispose of the Sadducees?

17. Whose cause did the Sadducees espouse?

18. Who were the competitors for the Jewish crown?

How was the dispute terminated?

19. Who excited another civil war?

What was the character of Antipater?

What qualities had recommended him to the favour of the late king and queen?

20. Who persuaded Hyrcanus to enter into the view of the Pharisees?

21. Who called in the Romans?

What present did Aristobulus send to Pompey?

24. What did Pompey require of Aristobulus?

25. Who shut the gates against Gabinius?

26. On what side of the temple did Pompey make his attack?

27. Who made a great slaughter in the temple?

28. How did the priests act on this occasion?

29. How was the Jewish government regulated by Pompey?

30. What motive induced Pompey to enter the temple?

How did he act on this occasion?

31. Whom did Pompey carry with him to Rome?

## CHAPTER IX.

*Comprising a period of twenty-six years, from the taking of Jerusalem by Pompey, A. A. C. 63, to the accession of Herod the Great to the throne of Judea, A. A. C. 37.*

Rulers of the Jews, under the  
control of the Romans.

Hyrcanus II<sup>d</sup>, high-  
priest and prince, re-  
stored, A. A. C. 63 ;  
but dependent on  
Rome.  
Antigonus, king, A. A.  
C. .... 40  
Herod, king, A. A. C. 37

Remarkable events.

First Triumvirate, Cæsar,  
Pompey, and Crassus, A.  
A. C. 59.  
Cæsar invades Britain, A.  
A. C. 55 and 54.  
Crassus killed, A. A. C. 53.  
Cæsar passes the Rubicon,  
A. A. C. 49.  
Battle of Pharsalia, A. A. C.  
48.  
Julius Cæsar assassinated,  
A. A. C. 44.  
Second Triumvirate, Octa-  
vius Cæsar, Mark An-  
tony, and Lepidus, A. A.  
C. 43.  
Battle of Philippi, A. A. C.  
42.

**W**E are now about to review a busy and turbulent period, in which the Jewish nation, as well as the whole Roman empire, was agitated by violent and almost incessant commotions.

1. Hyrcanus, being reinstated, and rid of his rival brother, gave himself up to his natural indolence, and



left the administration of affairs entirely to Antipater, who, like a true politician, did not forget to turn it to his own advantage, and the aggrandizement of his family. With these views, he spared neither pains nor cost to gain the favour of the Romans, to whom he rendered many important services. In the mean while, Alexander, the son of the late king, Aristobulus, having escaped from Rome, and formed a strong party in Judea, raised a considerable force, and resolved to make an effort for recovering the crown which his father had lost. Hyrcanus now had recourse to the Romans, and received from Gabinius, governor of Syria, a body of troops commanded by Mark Antony, who was joined by all the forces that Antipater had been able to raise. The armies coming to action not far from Jerusalem, Alexander was defeated, and fled to the castle of Alexandrion, which was soon after invested by Gabinius. Alexander, seeing himself closely besieged, employed his mother to negotiate a peace; and that princess, by her prudence and address, obtained for her son so favourable conditions, that on surrendering the place, he was dismissed with impunity.

2. Judea still continued to be a theatre of turbulence and civil commotions: amidst the intrigues of faction, and the attempts of rival princes, Hyrcanus could not live in security, nor the country enjoy tranquillity. The deposed king, Aristobulus, having found means to escape from his prison at Rome, returned with his other son, Antigonus, into Judea, where he was joined by a considerable number of his party. But being attacked and defeated by the Roman forces under Mark Antony, he was forced to take refuge in the fortress of Machæron, which, having been nearly demolished by Gabinius, was then in a ruinous state. The Romans laid siege to the place, which, after a brave defence, was carried by assault; and Aristobulus being taken, together with his son,

Antigonus, they were both sent prisoners again to Rome.

3. The disastrous issue of this enterprise did not deter his other son, Alexander, from making a new attempt. Having collected a considerable force, he entered Judea, which was then filled with banditti, who plundered the villages, and were ready for any desperate enterprise. He attacked the Romans wherever he found them, and having killed a great number of their troops, invested the rest in mount Gerizim, where they had taken a strong position. The news of this revolt brought Gabinius into Judea; and a great defection amongst Alexander's troops was brought about by the consummate policy of Antipater. With the rest of his forces, however, Alexander resolved to hazard a battle, which, being fought near mount Tabor, he was defeated with the loss of ten thousand men. After this victory, Gabinius went to Jerusalem, and settled the Jewish affairs in such a manner as Antipater desired.

4. Crassus soon after succeeded Gabinius in the government of Syria, and the superintendence of Jewish affairs. As avarice was the distinguishing trait in the character of this famous Roman, one of his first measures was to pillage the temple of Jerusalem of all its rich ornaments and furniture. The treasures of which it was stripped by this rapacious governor, amounted to above two millions of English money, a sum so enormous, that Josephus thought it necessary to quote his authorities, lest his account should be deemed incredible.

5. This sacrilege did not long pass unpunished, Crassus being soon after killed in his Parthian expedition. Cassius brought the shattered remains of the Roman army back into Syria, where he carried on a defensive war against the Parthians. He also undertook an expedition into Judea, and laid siege to Tarichea, a town on the south side of the lake of

Gennesareth, where the remaining adherents of Aristobulus had shut themselves up, having Pitoleus, a famous Jewish partisan, at their head. Cassius, having taken the place, carried away a great number of prisoners; and Pitoleus was put to death by the advice of Antipater.

6. The faction of Aristobulus now seemed extinct, but the affairs of that prince took for a moment a different turn, in consequence of the war between Cæsar and Pompey. Julius Cæsar having made himself master of Rome, A. A. C. 52, and thinking that Aristobulus might be of service against Pompey, released him from prison, and sent him into Palestine with two legions to keep Syria in awe. But he had not time to display either his talents for war, or his gratitude to Cæsar; for he was soon after poisoned by some of Pompey's adherents. His body was embalmed by the partisans of Cæsar, and, being sent to Jerusalem, was deposited in the sepulchre of his ancestors. His son, Alexander, met with no better fate, being taken and put to death by the orders of Pompey. Antigonus, the remaining son of Aristobulus, fled for protection to Ptolemy Menneus, prince of Chaleis.

7. The elevation of Cæsar proved greatly conducive to the tranquillity of Hyrcanus, and the aggrandizement of Antipater. Cæsar having undertaken his expedition against Egypt, found his forces insufficient to reduce the strong city of Pelusium, and was obliged to stop at Askalon to wait for reinforcements. At this juncture, Antipater came to his aid with three thousand men, well equipped, and completely armed. The city of Pelusium was soon after assaulted and taken, Antipater himself being one of the foremost in scaling the walls.

8. The valour of Antipater and his important services, raised him so high in the esteem of Julius Cæsar, that he gave him some considerable posts in *his army*, and created him procurator of Judea, and

citizen of Rome. He also confirmed Hyrcanus in the high-priesthood and principality of Judea, to be intailed on his posterity, and guaranteed to the Jewish nation its rights and privileges.

9. On Cæsar's return from Egypt into Syria, Antigonus came and preferred his complaint against Hyrcanus and Antipater, concluding with a petition that he might be restored to the dignities once possessed by his father. But Antipater, who was then with Cæsar, pleaded his own cause, and that of Hyrcanus in so able a manner, that their accuser was dismissed as a factious and turbulent person. Cæsar then confirmed his former decree in favour of the high-priest and the Jewish nation, and caused it to be engraven on tables of brass, in Latin and Greek, and hung up in the temples of Tyre, Sidon, and Askalon, as well as in the capitol, at Rome. About the same time the ambassadors of Hyrcanus, at Rome, obtained permission from the senate to fortify the city of Jerusalem, and rebuild the walls, which had been demolished by Pompey.

10. Antipater lost no time in carrying the decrees of Cæsar and the Roman senate, into execution. He immediately repaired the walls and fortifications of Jerusalem, and raised the Jewish state to a considerable degree of eminence. He made his eldest son, Phasael, governor of the metropolis, and appointed his second son, Herod, to the government of Galilee, while he and the high-priest made a tour through Judea. Herod, during their absence, displayed his activity and enterprising spirit, in suppressing the bands of robbers, that greatly infested the country. He took Hezekiah, their captain, and several of his followers, whom he immediately put to death, and dispersed the rest; an exploit which procured him the applause of the people, and the esteem of Sextus Cæsar, the new president of Syria. His brother, Phasael, at the same time, adopted every means of

ingratiating himself with the inhabitants of Jerusalem; and Antipater had the pleasure of seeing himself and his sons, the favourites both of the high-priest and the nation.

11. But this growing power excited the jealousy and envy of several of the principal Jews against Antipater and his family. They accused Herod of putting the robbers to death by his own authority, without any formal trial; and, after many petitions and entreaties, they prevailed on Hyrcanus to summon him to answer the charge before the Sanhedrim. Herod obeyed the summons, and appeared before the council, but not like an accused person who came to take his trial. He was arrayed with magnificent robes, and, by his father's advice, was attended by such a number of domestics, as might be sufficient to defend him in case of his being condemned. Letters were also received from the president of Syria, calculated to intimidate the Sanhedrim into an acquittal of the prisoner. In these circumstances, the appearance of Herod before that high court struck his accusers with such awe, that for some time none of them had the boldness to bring forward any charges against him. At length, however, Sæmeas, a man highly esteemed for his wisdom and integrity, stood up and arraigned him, both for his former crime, and his present insolence, in appearing before the council like an arrogant and threatening dictator, who came to frighten his judges, rather than to clear himself of an accusation. He even ventured to predict that Herod would one day prove the ruin of the high-priest and the judges, by whom he was then so shamefully favoured. Herod pleaded his own cause with boldness and eloquence; but Hyrcanus, perceiving that the majority showed an inclination to condemn him, adjourned the court until the next day, and in the mean while privately advised him to seek safety in flight. Herod followed this advice, and fled to

Damascus, being sure of the protection of his friend, Sextus Cæsar, and sent to inform the Sanhedrim that if he were summoned again to that court, he should disclaim its jurisdiction.

12. About two years after this affair Julius Cæsar granted to the Jews some additional privileges. He decreed that the territories once ceded to Syria and Phœnicia, should be bestowed on Hyrcanus and his successors, that he, they, and their ambassadors, should have the honour of sitting with the Roman senators at all the public games and shows, with various other privileges: in fine, such was the friendship which this first of the Roman emperors showed to the Jews, and so many and considerable were the favours which he conferred on their high-priest and nation, that they could scarcely be said to feel the pressure of a foreign yoke.

13. But this happy state was not of long duration. Two remarkable events, which took place, A. A. C. 44, one in Judea, the other at Rome, threw the world into confusion: in the former country, Sextus Cæsar, was treacherously murdered, by Bassus; and Julius Cæsar himself, was assassinated in the senate-house, at Rome, by Brutus, Cassius, and their associates. At the commencement of the civil war, in which this affair involved the Romans, Cassius obtained possession of Syria, and, having assembled an army of twelve legions, found himself under the necessity of levying a large tribute in Judea. Antipater and his sons, who were ever intent on gaining the favour and esteem of the Roman commanders, were extremely active in carrying the measure into execution. And Cassius committed to Herod the government of Cœlosyria, as a reward for his services, and an earnest of his future friendship.

14. Antipater had for some years ruled Judea, and exercised all the powers of government, in the name of the high-priest, Hyrcanus. But while he thus

seemed to be above all control, Malichus, a Jew of considerable note, formed a scheme for his destruction. By bribing the butler of Hyrcanus, he caused Antipater to be poisoned in a glass of wine, while dining at the table of the high-priest; and thus terminated the career of this enterprising and profound politician, who, by his consummate abilities, had raised himself from obscurity to eminence, and paved the way for his son, Herod, to the throne.

15. The tragical fate of Antipater gave rise to new commotions. Herod revenged the death of his father, by causing Malichus to be assassinated by the soldiers of Cassius, for which he had procured an order from that commander. And Hyrcanus applauded the deed, as it rid him of a dangerous enemy. But Malichus had left a brother as turbulent and enterprising as himself. This man, under the specious pretext of revenging his brother's death, threw Judea into confusion, while Cassius was gone to join Brutus in Greece. He also found means to bribe Fœlix, who had been left with some Roman troops in Jerusalem, and thus brought him over to his party. Their plan being formed, Fœlix attacked Phasael, while the brother of Malichus reduced Massada and some other fortresses. Herod, being then detained by sickness at Damascus, was for some time unable to afford his brother any assistance; but Phasael, who had a considerable force, drove Fœlix and his party out of Jerusalem. At length Herod, having regained his health, came to his aid; and the two brothers expelled the faction of Malichus from all the fortresses. This commotion being suppressed, they returned to Jerusalem; and Mariamne, the beautiful and accomplished grand-daughter of the high-priest, was betrothed to Herod.

16. This storm was no sooner blown over than another arose. Antigonus, the younger son of the late king, Aristobulus, and nephew of Hyrcanus,

resolved to revive his father's claim, and make another effort for obtaining the crown. Being supported by Ptolemy Menneus, prince of Chalcis, as also by Marion, prince of Tyre, and Fabius, governor of Damascus, whom he had gained to his interests, he soon raised a considerable army. But he had no sooner reached the frontier, than he was met and totally defeated by Herod. The victor returned triumphant to Jerusalem, and was received with congratulations by the people, but particularly by the high-priest, who now regarded him as one of his family.

17. The favour of Hyrcanus, however, could not reconcile the principal Jews to the sons of Antipater. Brutus and Cassius, being defeated at the famous battle of Philippi, Mark Antony came into Syria to settle the affairs of that province. On his arrival in Bythinia, he was met by a great number of Jews, who preferred a heavy complaint against Phasaël and Herod, whom they accused of having usurped all the powers of government, leaving to Hyrcanus only the title of prince. But Herod, who was there also, having bribed the Roman general with large sums of money, so effectually secured his favour, that he refused to listen to the accusers. Two other embassies were afterwards sent to Mark Antony, by the malecontents of Jerusalem, to renew the accusations against the sons of Antipater, but with still worse success; for the Roman general, being wearied with their complaints, ordered some of the deputies to be put to death; and all of them would have met with the same fate, had not Herod himself interceded in their behalf.

18. But Herod and Phasaël had soon to contend with a more dangerous enemy than mere accusers. Lyسانias, who had succeeded his father, Ptolemy Menneus, in the principality of Chalcis, prevailed on Pacorus, the son of the Parthian king, to invade Judea, in order to depose Hyrcanus, and place



Antigonus, the son of Aristobulus, on the throne ; in consideration of which service, the latter was to pay him a hundred talents. In pursuance of this agreement, Pacorus sent his cupbearer, who also was named Pacorus, with a strong body of cavalry into Judea, where he was joined by Antigonus, who had assembled a considerable army of discontented Jews. The invaders then marched with their united forces to Jerusalem to attack the royal palace ; but they were bravely repulsed by Phasaël and Herod, and forced to retire into the temple. There they were closely blockaded by Herod, who placed garrisons in all the adjacent houses. The siege and defence continued till the feast of pentecost, when a great number of the Jews, who at that time resorted from different parts to Jerusalem, joined the forces of Antigonus. Herod and his brother retired into the royal palace, which they defended with extraordinary valour and ability, and, making a vigorous sortie on such of the enemy's troops as were posted in the suburbs, drove several thousands of them, some into the city, and others into the temple.

19. Jerusalem was thus for some time the theatre of a sanguinary civil war, Antigonus occupying the temple, while Herod and his brother were posted in the royal palace. The sorties and skirmishes were almost incessant ; but after so great an effusion of blood, the two parties employed Pacorus to mediate a reconciliation. This project, although first set on foot by Antigonus, was agreed to by Phasaël, who received the Parthian general in the most courteous manner, and lodged him in the royal palace. But Pacorus, meditating a most treacherous scheme, took advantage of the confidence of his host, and persuaded him to go on an embassy to Barzapharnes, the Parthian governor of Syria, as the only expedient for settling affairs on a permanent basis. Herod, who suspected the treachery of the Parthians, was entirely

averse to the proposal ; but Phasael, more credulous than his brother, consented, and taking Hyrcanus with him, set out on his journey, being escorted by a troop of Parthian horse, and accompanied by Pacorus. On their arrival in Galilee, they were met by a guard of armed men, who were sent to conduct them to Berzapharnes, while Pacorus returned privately to Jerusalem for the purpose of seizing Herod. The Parthian governor received them with every appearance of friendship and kindness ; but as soon as he thought that Pacorus had made sure of Herod, he ordered Hyrcanus and Phasael to be closely imprisoned.

20. Herod, however, escaped the snare. Having received timely notice of this unprincipled treachery, he found means to convey himself out of Jerusalem in the night, with his betrothed Mariamne, her mother, Alexandra, his brother, Pheroras, and all his servants and friends, with his most valuable effects ; and being attended by a strong escort of his own troops, he took the road towards Idumea. In his journey he met with numerous obstructions, and encountered many dangers, being forced to fight his way through the Parthians and Antigonians, who endeavoured to intercept him ; but his valour, and that of his guards, extricated him from all these difficulties. In memory of a signal victory which he gained at a place not much more than seven miles from Jerusalem, he afterwards, when seated on the throne of Judea, erected a magnificent palace, to which he gave the name of Herodion.

21. On arriving at Massada, he left his family and treasure in that strong fortress, under the care of his brother, Joseph, and a garrison of eight hundred men. He then proceeded towards Petra, the capital of Arabia, in the hope of obtaining some aid from Malchus, who had succeeded his father, Aretas, a prince, whom both Antipater and himself, had on

several occasions greatly obliged. But Herod found that interest, rather than gratitude, is the rule of political conduct. The Arabian king, unwilling to incur the resentment of the Parthians by succouring a friendless wanderer, sent him an express order to depart out of his dominions. On meeting with this repulse, Herod was obliged to dismiss the greatest part of his retinue, and to fly with precipitation into Egypt.

22. After the flight of Herod, A. A. C. 40, Antigonus was placed on the throne of Judea by the Parthians, and Hyrcanus and Phasael, were brought to him in chains. The new king did not think it expedient to put his uncle, the high-priest, to death, but only cut off his ears, a mutilation which rendered him incapable of the pontifical dignity. Phasael foresaw that, for his part, he could not escape some cruel death; but being straitly bound with chains, and unable to kill himself in any other manner, he dashed out his brains against the walls of his prison. The Parthians, having thus fulfilled their contract with Antigonus, marched back to their own country, and carried Hyrcanus with them, in order to prevent any further disturbances on his account.

23. While these things were transacting in Judea, Herod proceeded from Egypt to Rome. On his arrival at that capital of the world, he addressed himself first to Mark Antony, and then to Octavius, to whom he related all that had happened in Judea, reminding them of his father's friendship with Julius Cæsar, and by entreaties and eloquence, joined to the promise of a large sum of money, made such an impression on their minds, that they resolved to assist him to the utmost of their power. They even did more than Herod expected, or had the boldness to ask. The whole extent of his views reached no further than to have Aristobulus, the brother of his beloved Mariamne, raised to the Jewish throne, and

himself placed at the head of affairs, as his father, Antipater, had formerly been under Hyrcanus; but Antony and Octavius resolved to procure him the crown. The senate was convened, and Herod was introduced by two senators, who extolled the services of Antipater and his sons, to the Romans, while they represented Antigonus as a turbulent usurper, and an avowed enemy to their nation. Mark Antony next observed, how advantageous it would be to his intended expedition against the Parthians, to have such a friend as Herod on the throne of Judea. In consequence of these representations he was unanimously chosen king by the senate, and Antigonus was declared an enemy of Rome. As soon as the decree of the senate was passed, Herod was conducted with great pomp to the capitol, the triumvirs, Antony and Octavius, marching on each side of him, accompanied by the consuls and senators, and was there solemnly inaugurated, in the year 40 before the Christian æra.

24. Although Herod was created king of Judea by the senate, he possessed only the regal title, and had still to fight his way to the throne. The situation in which he had left his affairs and his family, not permitting him to lose any time, he stayed at Rome only a few days after his inauguration, and then departed for Brundisium, where he embarked for Syria, and landed at Ptolemais. In the mean while his family was closely besieged in Massada, and reduced to the greatest extremity, although his brother, Joseph, and the garrison, made a most resolute defence. The first thought of Herod was to relieve his distressed friends, especially his beloved Mariamne, a princess who was worth all his care and concern, being descended from a celebrated race of high-priests and kings, and adorned with the most engaging qualities both of body and mind. Having collected a considerable body of Jewish and foreign troops, and brought almost the whole province of Galilee over to his

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to pillage, had not Herod, partly by entreaties, and partly by force, prevented such a sacrilege. He also sent a severe message to Sosius, representing that if a stop was not put to the plunder and carnage, the Romans would leave him king only of a wilderness. Sosius, replied, that he did not know how to prevent his troops from plundering a city taken by assault. Herod was, therefore, obliged to save the place from further devastation, by a large donative out of his own coffers.

29. Thus was Jerusalem taken, A. A. C. 37, after a siege of nearly six months, and with its reduction ended the Asmonean dynasty, which had continued a hundred and twenty-six years, from Judas Maccabeus, to Antigonus, the last male of that race who bore the regal title. This unfortunate prince being taken prisoner, was carried in chains to Mark Antony, by whom he was, at the solicitations of Herod, put to death, after he had swayed nearly three years the sceptre of Judea.

30. In this manner was accomplished the complete overthrow and extinction of the Asmonean dynasty, after a long and desperate struggle with foreign and domestic enemies. This race of kings, the descendants of the valiant and pious Simon Maccabeus, and his prudent and fortunate son, John Hyrcanus, had greatly degenerated from their virtuous ancestors. Aristobulus the Ist, was a weak and tyrannical prince, who stained his hands with the blood of his mother, and his innocent brother. Alexander Janneus, was a restless and unfeeling barbarian, of an arbitrary disposition, and lavish of human blood. And the contest between his sons, Hyrcanus and Aristobulus the IInd, brought on the ruin of the family, which had risen by religion, patriotism, and virtue, and fell by ambition, selfishness, and dissension. All its misfortunes, and those which, in consequence, fell on the nation, appear to have originated from the spirit of party, and the

himself placed at the head of affairs, as his father, Antipater, had formerly been under Hyrcanus; but Antony and Octavius resolved to procure him the crown. The senate was convened, and Herod was introduced by two senators, who extolled the services of Antipater and his sons, to the Romans, while they represented Antigonus as a turbulent usurper, and an avowed enemy to their nation. Mark Antony next observed, how advantageous it would be to his intended expedition against the Parthians, to have such a friend as Herod on the throne of Judea. In consequence of these representations he was unanimously chosen king by the senate, and Antigonus was declared an enemy of Rome. As soon as the decree of the senate was passed, Herod was conducted with great pomp to the capitol, the triumvirs, Antony and Octavius, marching on each side of him, accompanied by the consuls and senators, and was there solemnly inaugurated, in the year 40 before the Christian æra.

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21. How was Herod treated in Arabia?
22. Who was placed on the throne of Judea?  
How did Phasaël kill himself?
23. Who procured for Herod the throne of Judea?
24. From whom was Mariamne descended?
25. Who destroyed the robbers of Galilee?
27. With what force did Herod and Sosius invest Jerusalem?  
Who saved the temple from pillage?  
What message did Herod send to Sosius?
28. How long did the siege of Jerusalem continue?  
How long had the Asmonean princes reigned?  
How long did Antigonus, the last of them, reign?  
What causes gave rise to the Asmonean dynasty?  
What causes ushered in its fall?

## CHAPTER X.

*Comprising a period of thirty-three years, from A. A. C. 37, to A. A. C. 4, by the vulgar reckoning, but from A. A. C. 32, to A. D. 1, according to the true æra, as calculated by the most accurate chronologers. This period is filled by the reign of Herod the Great.*

| King of Judea.                       | Roman emperor.                           |
|--------------------------------------|------------------------------------------|
| Herod the Great, A.<br>A. C. .... 37 | Octavius Cæsar Augustus,<br>A. A. C. 31. |

WE are now about to peruse the history of a splendid, but troublesome reign, exhibiting to our view a monarch successful in all his political undertakings, but extremely unhappy in his domestic concerns, and presenting the picture of a court intriguing, unprincipled and flagitious, almost beyond any example that can be found in the annals of the ancient or modern world.

1. The reduction of Jerusalem, and the death of Antigonus, had established Herod on the throne of Judea; but he found himself placed in a difficult predicament, and was obliged to employ all his thoughts on two important subjects, the replenishing of his coffers, exhausted by the large sums with which he had purchased the friendship and aid of the Roman commanders, and the suppression of the remains of the Asmonean party. These objects, which could not be attained without much oppression, cruelty, and bloodshed, hurried him into tyrannical measures,

to which his disposition was naturally prone, and confirmed the hatred which the Jewish nation had already conceived against his person and family.

2. After putting to death all the principal adherents of the late king, Antigonus, and seizing their property, Herod considered that he had still another rival left. This was Hyrcanus, the deposed high-priest, who, although far distant from Judea, was an object of his fear and his jealousy. The Parthian king had, in consideration of his high birth and dignity, liberated Hyrcanus from prison, and permitted him to reside at Babylon, where he was greatly respected, not only by the numerous Jews of that city and its environs, but by all those who were settled in different parts beyond the Euphrates, and who regarded him as their legitimate prince. But it seems to have been the misfortune of Hyrcanus, that although from his indolent disposition, he was fit for nothing but a private life, he was never contented in retirement. Herod strongly invited him to return to Jerusalem, and having sent for that purpose an embassy to the Parthian monarch, obtained his consent that Hyrcanus should pass the remainder of his days in Judea. The friends of the high-priest endeavoured in vain to dissuade him from taking such a step, representing to him the folly and danger of putting himself in the power of the Jewish king, especially as he could scarcely expect to meet with greater honour and happiness at Jerusalem, than he enjoyed in Babylon. His attachment to the land of his birth or his confidence in Herod stifled all the considerations of prudence; and he incautiously left his peaceful retirement, to expose himself again to the tempests of the world.

8. In the midst of these transactions the happiness of Herod began to be interrupted by domestic jars. He had filled the pontifical chair with an obscure person, named Ananel, a descendant of one of the priest-

ly families that had settled at Babylon after the captivity, and whom he had chosen, on account of his obscurity, supposing that as he had no friends nor influence in Judea, he would content himself with the high-priesthood without interfering with the affairs of the state. Alexandra, the daughter of Hyrcanus, and mother of the queen, Mariamne, was highly indignant at seeing such a person advanced to that office in preference to her son, Aristobulus. She represented to Herod the injury done to her son, in withholding from him the pontifical dignity, which belonged by right of succession to him alone, he being descended both by the male and female line from Alexander Janneus, and insisted that none but he ought to hold that high office. But Herod, conscious that the young prince had an equal right to the crown, resolved to keep him at as great a distance as possible from public affairs, and was therefore deaf to her solicitations. Alexandra then wrote to Cleopatra, the famous Egyptian queen, not doubting that her interest with Mark Antony might powerfully influence him in favour of her son. Herod, having discovered this correspondence, and dreading the effects of a rupture with Cleopatra and Mark Antony, deemed it expedient to depose Ananel, and vest Aristobulus with the dignity of the high-priesthood.

4. This seeming condescension effected a temporary reconciliation. But Herod still suspected the intrigues of the mother, and was jealous of the merits of the son, whose high birth and dignity joined to a most graceful person, attracted the admiration and esteem of the whole Jewish nation. From these considerations, he began to regard Aristobulus as a rival more dangerous even than Hyrcanus, and resolved to rid himself of that young prince; but a particular circumstance induced him to hasten his destruction. At the feast of tabernacles the young high-priest, who was scarcely eighteen years of age, appeared in his

pontifical robes and officiated with such majesty and grace, that the merit and grandeur of his ancestors seemed to be revived in his person, while the acclamations and applauses of the people, resounded through the temple and the city. These demonstrations of popular affection raised the jealousy of Herod to so high a pitch, that he resolved to lose no time in carrying his horrid design into execution. After the conclusion of the festival, he went with him to Jericho, where Alexandra had prepared a sumptuous entertainment. The weather being hot; Aristobulus was invited to bathe in a fine fish-pond where some of Herod's hired assassins were swimming; and these miscreants, having dragged him under water, held him there till he was drowned. His death was attributed to accident; and Herod, not only feigning to believe it, but desirous that it should be so thought by the people, put on robes of deep mourning, ordered his funeral rites to be performed with the most solemn magnificence, and a stately monument to be erected to his memory.

5. But this dissimulation of Herod could not deceive the people: the atrocious deed rendered him odious to the whole nation, and gave rise to those domestic troubles which embittered his life, and rendered him unhappy although seated on a throne. Alexandra, driven almost to distraction by the murder of her son, resolved to accomplish, if possible, the ruin of the tyrant. She accordingly wrote a full account of the transaction to Cleopatra, who, moved by her ambition and avarice, rather than by any sentiments of horror for the crime, strongly solicited Mark Antony to punish the murderer, hoping that after his death she might obtain his kingdom. The Roman triumvir accordingly summoned him to clear himself of the crime before him at Laodicea, whither he was going, accompanied by Cleopatra. Herod was obliged to obey; and all the world concluded that his ruin

was inevitable; but, by dint of artifice and bribery, he obtained an acquittal.

6. The consequences of this journey, however, destroyed his happiness, and eventually proved a punishment worse than death by torturing his mind with perpetual anxiety. Herod, suspecting, before his departure, that Antony had formed the design of possessing himself of Mariamne, ordered his uncle, Joseph, whom he had left procurator during his absence, to put that princess to death in case that he himself should be condemned by the Roman triumvir. This injunction Joseph was so imprudent as to communicate to Mariamne, who, from that moment, conceived an inexpressible horror for her husband. Salome, the sister of Herod, being an inveterate enemy of the queen, insinuated to him, on his return, that a criminal correspondence had, during his absence, subsisted between his uncle and his wife. Mariamne convinced him of her innocence, but could not refrain from upbraiding him with his barbarous order for taking away her life. This reproach again awakened his jealousy: he now persuaded himself that nothing but a guilty familiarity could have caused the disclosure of the fatal secret; and he ordered his uncle to be immediately executed, without hearing him speak in his own defence: Alexandra was also committed to prison and laid in chains. Such was the origin of that invincible aversion of Mariamne for her husband, which she afterwards showed on every occasion, and which all his endearments and complaisance could never extinguish.

7. Cleopatra, having soon after accompanied Mark Antony to the Euphrates, returned by the way of Jerusalem, and was magnificently received by Herod. The Jewish monarch, however, regarding that princess as one of his greatest enemies, was, in the midst of sumptuous feasts and entertainments, contriving some means of putting her privately to death while he

had her in his power. But his friends, dreading the consequences of such an act, not only dissuaded him from it, but prevailed on him to satisfy her avarice with costly presents. At her departure, he accompanied her to Pelusium, but still apprehending that her enmity, joined to the disaffection of the Jews, might one day prove fatal, he added new fortifications to the already strong fortress of Massada, and furnished it with arms and provisions for ten thousand men, in order to have a place of refuge on any urgent occasion.

8. The Egyptian queen, however, found means to involve him in a war with Arabia, and sent one of her generals, named Athenion, under the pretence of aiding him as the ally of Mark Antony, but in reality to betray and ruin him. An obstinate battle was fought; but Athenion stood neuter in the beginning of the action, and afterwards joining the enemy, made so terrible a slaughter of the Jews, that Herod himself, and a small number of his guards, escaped with difficulty. The Jewish king, however, having raised another army, carried on the war with such vigour, that after defeating the Arabians in two sanguinary actions, he compelled them to consent to a peace on such conditions as he thought proper to dictate.

9. On the defeat of Mark Antony at Actium, A. A. C. 31, Herod saw himself deprived of a powerful friend, and exposed to the resentment of Octavius, who might then be regarded as lord of nearly the whole Roman world. At this critical juncture he sent a message to Antony, advising him to put Cleopatra to death, and to seize on her kingdom and treasures, by which he might raise fresh forces, and either make another effort for the empire, or at the worst obtain easier conditions of peace. On these terms, he offered him all the assistance in his power to carry on the war against his rival, Octavius. But Antony loved that princess too well to adopt so

horrid an expedient. When Herod found that his counsel was rejected, he thought of nothing more than making his own peace with the conqueror on the best terms that he could. But there was another danger which Herod feared almost as much as the displeasure of Cæsar. Alexandra, ever watchful for an opportunity of revenge on the murderer of her son, had recommenced her intrigues in the hope of deriving some advantage from the late change in the Roman affairs; and her father, Hyrcanus, the last prince of the Asmonean race, was yet in existence. Herod, therefore, thought it unsafe to go to Augustus and leave Hyrcanus alive; but being desirous of a legal pretext for putting him to death, he employed emissaries to draw the old high-priest into a clandestine correspondence with the Arabian king; and, for this crime, he was condemned and beheaded in the eightieth year of his age.

10. Herod's next care, before his departure, was to secure his family in case he should fail of making his peace with Octavius Cæsar, now surnamed Augustus. He committed his mother, Cypris, and his sister, Salome, to the care of his brother, Pheroras, whom he sent to the castle of Alexandrion, with orders to seize on the Jewish crown, and defend it to the last extremity, in case that his own affairs should prove desperate. As for his queen, Mariamne, and her mother, Alexandra, he sent them to the strong fortress of Massada, and placed them under the care of his treasurer, Joseph, and one of his chief confidants, named Sokenus, to whom he gave strict orders to put both these princesses to death, in case that he himself should fall a sacrifice to the resentment of the Roman emperor.

11. Having taken these precautions, he embarked for Rhodes, where Augustus then was, and appeared before that emperor in his royal robes, but without putting the diadem on his head. In this most critical



moment of his life, Herod displayed all the greatness of mind that could be shown in such circumstances. In an eloquent speech he acknowledged his former attachment to Mark Antony's interests, and his aiding him with men, arms, and money, and all other necessities for carrying on the war: "All this," said he, "I thought myself bound in honour, gratitude, and friendship, to do for Antony; but since he has neglected his own affairs, he has left me at liberty to make you a tender of my services, if you deem them worth your acceptance; and if you can forget what is past, you shall henceforth find me as sincere and steadfast a friend to you, as I have hitherto been to your rival." Augustus, charmed with his magnanimous speech and behaviour, answered that he readily accepted his friendship, and confirmed him in his kingdom, ordering him to wear the diadem in his presence. By this interview with Augustus, the fortune of Herod, which had before appeared so precarious, was fixed on a permanent basis.

12. The Jewish king returned to Jerusalem highly satisfied with his success; but his happiness was blasted by the ill reception which he met with from his beloved Mariamne. That princess, remembering with horror the bloody orders which he had formerly given to his uncle, Joseph, concerning her, and not doubting but he had laid the same injunctions on her new guardians, took every means to be satisfied in this particular, and spared neither promises, entreaties, nor presents, till she had extorted the fatal secret from Sohemus. When Herod came to Massada, and flew to embrace the queen, he found his affectionate caresses answered by sighs, and tears, and every mark of disdain. His resentment at such a reception extorted from him the most bitter reproaches; but his love soon extinguished his anger, until his mother and sister found means to effect the destruction of his

beautiful and accomplished consort, by the vilest of calumnies.

13. About this time Augustus, passing through Syria in his way to Egypt, Herod went to meet him at Ptolemais, and entertained him and his army with extraordinary magnificence. On his return he gave him the same splendid reception ; and as a recompense for this generosity, Augustus made him a present of four thousand Gauls, who had served as life-guards to Cleopatra. He also restored to him several territories which had been dismembered from the Jewish kingdom.

14. But the enlargement of his dominions and revenues could not arrest the progress of his domestic infelicity. On his return to Jerusalem, he perceived that the aversion which the queen had conceived against him daily increased. She treated him, indeed, with so marked a disdain, accompanied by such bitter reproaches, as fully convinced him that her affections were entirely alienated. In the mean while his sister, Salome, used every means to widen the breach, and prevent the return of his love. She even suborned his cupbearer to accuse Mariamne of attempting to bribe him to poison his sovereign. In consequence of this charge, one of her favourite domestics was put to the torture. Nothing, however, was extorted from him, except that the queen was exasperated by the cruel orders which Herod had given to Sohemus. This declaration proved fatal to that officer, whom the king caused to be immediately executed, on the presumption that he would not have revealed to Mariamne so important a secret, if no criminal correspondence had subsisted between them.

15. Herod, in the next place, ordered the queen to be brought to a public trial ; and the judges, being chosen from amongst his own creatures, pronounced her guilty. But, fearing the effects of his remorse, they requested him not to precipitate the execution of

the sentence, but to keep her in prison until he had maturely consulted his own heart. Salome, however, apprehending some discovery of her treachery if the queen's death were delayed, procured from Herod an order for her execution, by insinuating that if she were allowed to live any longer, the whole nation would rise in arms for the support of her cause. Mariamne met her fate with the most heroic courage. The severest trial that she met with was the cruelty of her mother, Alexandra, who, in order to ingratiate herself with Herod, and avert the fate which she had reason to apprehend, could think of no better expedient than that of heaping reproaches and insults on her unfortunate daughter. Nothing, however, could discompose the firm and steady mind of Mariamne: she went to the place of execution with the most dignified composure, without betraying any symptoms of fear; and on the scaffold she displayed the same unshaken intrepidity. Thus that celebrated princess, whose incomparable beauty and brilliant accomplishments had rendered her the idol of her husband, and the admiration of the whole Jewish people, fell a victim to the intrigues of a corrupt and profligate court: an unbending haughtiness of mind was the only fault in her character.

16. The death of Mariamne put an end to the happiness of her tyrannical husband. His rage being quenched by the blood of that amiable princess, his love returned and filled him with such unspeakable remorse, that his life became a burden, and the state of his mind bordered on distraction. Mariamne was ever the uppermost in his thoughts, he often called on her name, and ordered his attendants to bring her into his presence. In vain he endeavoured to divert his grief by feasts and diversions: he then withdrew into the neighbouring deserts under the pretence of hunting, but in reality to avoid the sight of men. At length his melancholy having brought on a violent

disease, he went to Samaria, where he lay a long time in a deplorable state, which baffled all the skill of his physicians. His constitution, however, overcame his disorder; but nothing could alter his tyrannical disposition, which increased to such a degree, that he spared neither friend nor foe, when his anger was roused; and he continued to sacrifice great numbers of his relations and former friends, to the day of his death.

17. The first who fell a victim was Alexandra, mother of the lamented Mariamne. Her intrigues afforded a fair pretext for putting her to death, and she was executed soon after her daughter. Herod's brother-in-law, the husband of his sister, Salome, being accused by his wife of a treasonable design, met with the same fate, besides many others.

18. About this time Herod built a theatre at Jerusalem, and a spacious amphitheatre in the suburbs, and ordered public games to be celebrated every fifth year in honour of Augustus. In order to draw a greater concourse to these games, he caused them to be published not only in the neighbouring provinces, but in distant kingdoms, and promised magnificent prizes to the victors. Besides great numbers of musicians, players, and gladiators, he caused some of the fiercest wild beasts to be brought upon the stage. These new customs gave no small umbrage to the more zealous class of Jews, who considered them as contrary to their religion; but the trophies and ornaments, with which he adorned those edifices, excited still greater exasperation, as the law of Moses absolutely forbids all kind of imagery representing either human or animal life.

19. The Jewish zealots considering the city as profaned, ten of the most daring malecontents resolved to enter the theatre with daggers concealed under their clothes, and either to assassinate the king, or perish in the attempt. Herod, being informed of their design

by one of his spies, caused the traitors to be immediately hurried to execution. The people discovering the informer, cut him in pieces and gave his flesh to the dogs ; but Herod, by putting some women to the rack, extorted from them the names of the principal rioters, whom he put to death, together with their innocent families.

20. This act of injustice and cruelty, so contrary to the law of Moses, which expressly forbids the confounding of innocence with guilt, exasperated the Jews to such a degree, that Herod, expecting a general insurrection, added new fortifications to Jerusalem and Samaria, and put garrisons in several other places to hold the country in awe. But a dreadful famine which happened in Judea, afforded him an opportunity of acquiring a considerable degree of popularity. In order to relieve the distresses of his famishing subjects he melted down his plate, and, by the friendship of Petronius, the Roman præfect of Egypt, procured large supplies of provisions, which he distributed amongst the people. This generosity converted, for a while, their hatred into admiration, and caused his praise to resound through the country.

21. As soon as Judea had recovered from this calamity, Herod went on with his buildings, particularly his magnificent palace near the temple, an edifice in which the elegance of the workmanship seemed to vie with the costliness of the materials. He also built the stately palace of Herodion, situate on a pleasant eminence about seven miles from Jerusalem, and commanding a fine prospect of the surrounding country. The rebuilding of Samaria was another of his great works. He adorned that city with superb edifices, fortified it with walls and towers, and gave it the name of Sebaste, which has the same signification in Greek, as Augustus in Latin. He also invited six thousand foreigners to settle in the city, and granted them many valuable privileges. To these expensive

and splendid works, may be added the improving and adorning of the port and city of Cæsarea, on the coast of Phœnicia. The situation of this place was convenient for trade; but the harbour was dangerous from its exposure to the south-westerly winds. Herod remedied this inconvenience by constructing a mole or pier at an immense expense, and rendered it one of the best ports on that coast: he also adorned the city with several magnificent structures.

22. About this time, Herod, in order to cultivate still more the favour of Augustus, sent his two sons, Alexander and Aristobulus, whom he had by Mariamne, to be educated under his eye. Pollio, his intimate friend, was employed to provide a stately house for them at Rome; but the emperor assigned them apartments in his own palace, and was so well pleased with this proof of their father's attachment and confidence, that he gave him full power to name which of them he thought proper to be his successor.

23. The popularity which Herod had obtained by his generosity during the famine, was, by this time, worn out. The sculptures and imagery with which he adorned his buildings, gave such umbrage to the Jews, that he found himself under the necessity of forgiving them a third part of their taxes, to prevent a general insurrection. He also adopted an expedient still better calculated to quiet their minds, and, at the same time, to satisfy his ardent desire of perpetuating his memory by raising magnificent structures. The great attachment of the Jews to their temple, inspired him with a hope that, by taking it down and rebuilding it in a more stately manner, he might not only recommend himself to the existing generation, but also obtain the applause of posterity. The chief difficulty was to convince them of his being both willing and able to rear such a costly edifice. For this purpose he harangued the assembly in a set speech, in which he represented, with his usual eloquence and

energy, his zeal for the glory of God, and for the Jewish religion. After reminding them of the inferiority of their temple to that which had formerly been erected by Solomon, he said, "that as the Almighty had been graciously pleased not only to raise him to the Jewish throne, but to bless him with peace and affluence, and with the friendship of the Romans, he thought himself bound to make some signal acknowledgment for the favours received from heaven, and hoped that the rebuilding of the temple, in the manner which he proposed, could not fail of being acceptable both to God and the nation." He concluded by assuring them that all the materials for this great work, should be prepared in complete readiness before a single stone should be removed from the old edifice. The proposal having met with the approbation of the Sanhedrim and people, Herod immediately set ten thousand artificers to work, under the direction of a thousand priests, who were skilful in carving and masonry: a thousand carts were employed in fetching the materials; and such exertions were made, that every thing was prepared in the space of two years. At the expiration of that time, the old edifice was taken down, and the new temple was reared with such despatch, that the holy place was finished in eighteen months: the remaining part occupied nearly eight years. A particular description of this most magnificent structure would be incompatible with the brief plan of this work. It must, therefore, suffice to observe that it was built of white marble, the stones being about twenty-five cubits, or thirty-seven feet and a half long, eighteen feet thick, and nine feet broad, all regularly wrought and highly polished. The whole building, towering above the city and adjacent country, was visible at a great distance, and presented a grand object to those who approached the metropolis.

§4. While this great work was in hand, Herod

went to Rome, where he was entertained in a most magnificent manner by Augustus. After a short stay, he brought back his two sons to Jerusalem, where they were received amidst the loud acclamations of the people, who admired their majestic appearance, which, joined to their excellent education at Rome, formed an union of the most brilliant accomplishments. He married them soon after in a manner suitable to their high birth, Alexander, to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus, to his niece, the daughter of his sister, Salome. About this time Herod received a visit from Agrippa, the great favourite of Augustus, whom he entertained in the most splendid style, and afterwards accompanied him in a successful expedition against the Bosphorans.

25. But although Herod was invariably fortunate in his political affairs and foreign relations, he continued extremely unhappy in his domestic concerns, his family being constantly agitated by intestine intrigues and dissensions. The restless Salome and her accomplices, who had procured the death of Mariamne, had reason to fear, that if either of her sons should ascend the throne, he might call them to a rigorous account; and, in order to prevent such a result, they had recourse to the same vile artifices which had been so successful against that amiable princess. They began with spreading reports that the young princes abhorred their father, whom they regarded as the murderer of their mother, not doubting that when this rumour reached the ears of the jealous monarch, it would render them the objects of his fear and aversion, and eventually effect their ruin. In the mean while the young princes promoted, by their own imprudence, the designs of their enemies. They spoke both of Salome and her brother, Pheroras, in such terms as confirmed her apprehensions. They even ventured sometimes to complain of the injustice of their father,



for whom they showed so little tenderness, that Salome found it no very difficult matter to alienate his affections from his sons. To repress in some measure the presumption of the two brothers, Herod caused Antipater, another of his sons, whom he had by a former wife, and who had till then been educated in a private manner, to be brought to court, where he heaped upon him such favours as rendered him completely obnoxious to the sons of Mariamne, and caused them to be more indiscreet in their speeches against their father. Antipater, in the mean while, aiming at the succession, entered into the views of Salome, and was indefatigable in procuring the destruction of his rivals.

26. By these means Herod was led to consider his sons as avowed enemies; and resolved to have them tried at Cæsar's tribunal. Augustus being then at Aquilea, Herod went thither and accused his two sons of high treason, in such vehement terms as drew tears from all that were present. But Alexander pleaded his own cause, and that of his brother, so well, that he fully convinced both the emperor and the whole court of their innocence. Augustus then took great pains in reconciling Herod to his sons: his influence had a temporary effect; but there was no probability that the peace should be lasting. The father was too jealous, the sons too indiscreet, and their enemies too artful and indefatigable, not to produce new dissensions.

27. The coffers of Herod being exhausted by his profuse expenditure in buildings and feasts, he is said to have adopted the expedient of ransacking the sepulchres of David and Solomon. According to Josephus, he executed his design with great secrecy, in the night, being accompanied by only a few confidential persons, and found a large quantity of rich vessels, which he seized. Not contented with this prize, he proceeded to examine the coffins of the dead monarchs; but a mephitic vapour, which Josephus calls a mira-

culous flame, killed two of his guards, and, frightening the king and his attendants, put a stop to the search. Such is the account given by the celebrated Jewish historian; but some critics call in question the authenticity of the fact, as well as of the story which he relates, concerning the pillage of those tombs by the high-priest, Hyrcanus.

28. By this time his vile sister, Salome, had raised his suspicions of his sons to such a height, that he acted more like a furious tyrant than a father and king, and converted his palace into a slaughter-house. Alexander being accused of having by presents and promises bribed two of his father's confidants, Herod ordered them to be immediately put to the torture: they acknowledged that they had received some presents from the prince, but denied his having discovered to them any ill design against the king. This confession not satisfying the jealousy of Herod, he ordered them to be again put to the rack, until he had extorted enough to justify the sending of his sons to prison, and loading them with chains. The young prince, now grown desperate, sent his father a confession in which he owned all, and even more than the rack had extorted from the others, and, at the same time, accused Salome and Pheroras, with two of the principal ministers, of being concerned in the plot. He even declared that Salome had come to him in the night, and endeavoured, by various arguments, to convince him that they were not to expect either peace, happiness, or safety, until they had compassed the death of the tyrant.

29. In consequence of this accusation, which was calculated to set all in a flame, the suspicious king, not knowing whom to trust, rushed into the greatest excesses of cruelty. There was nothing to be heard of but racks, scourges, and executions; and the tyrant was so tormented by his fears, that he often started out of his bed, imagining himself to be attacked by

his sons and their accomplices. Things were in this state when Archelaus, king of Cappadocia, and father of Glaphyra, the wife of Alexander, coming in a happy moment to Jerusalem, produced a temporary calm. Pheroras, hearing of this reconciliation, could devise no better expedient for obtaining his pardon from Herod, than coming in a mourning dress, throwing himself at his feet, and confessing that he was the author of all the calumnies against the young princes. Herod being thus reconciled a second time to his sons, set out with them for Rome to acquaint the emperor with the affair. After his return, the temple being finished, he caused the dedication to be performed with the greatest solemnity and magnificence.

80. His domestic unhappiness, however, still continued, or rather increased. Salome and Pheroras had again alarmed him with reports of conspiracies formed against him by his sons, and although nothing could be proved against them except a design of retiring into some foreign country, where they might live in peace, yet the jealous monarch, taking all the rest for granted in this single evidence, sent one of his ministers to Rome to impeach the young princes before Cæsar's tribunal. Augustus having read Herod's letters, and finding him fully bent on the destruction of his sons, ordered them to be tried at Berytus, before the governors of Syria and the neighbouring provinces, and particularly before Archelaus, king of Cappadocia.

81. Herod convened all those judges except the Cappadocian king, whom he suspected of favouring his son-in-law, Alexander. Proceeding to Berytus, he accused his two sons of high treason, and pleaded his own cause before an assembly of five hundred persons with great eloquence, but with such violence as raised indignation in some, and pity in others, of his hearers. He spared neither evidence nor arguments to procure their condemnation, and concluded by

observing, that he might have condemned them by his own authority, according to the laws of Judea, but that he had chosen rather to have them tried before so illustrious a court, in order to avoid the imputation of injustice or tyranny. His sons, being left behind under a strong guard, were not present to plead their own cause; and Herod's speech had made such an impression on the majority of the judges, that the two princes were condemned to suffer death, the execution of the sentence being left to their father's discretion. This sentence being passed, Salome, fearing that his heart might relent, took care to rouse his jealousy by fresh accusations, so that he caused them at length to be conveyed to Sebaste, and there put to death by strangulation. Their bodies were afterwards interred at Alexandrion, amongst those of their Asmonean ancestors.

32. Antipater, having no rival left to obstruct his succession to the throne, entered into a conspiracy with Pheroras against the life of the king, from whom both had received so many and so great favours. To relate the particulars of this plot, and the curious train of incidents by which it was discovered that Antipater, who was then at Rome, had sent poison to Pheroras to administer to Herod, would lead to a prolixity inconsistent with the design of this volume; but they may be seen at full length in the voluminous works of Josephus.

33. While Antipater was wickedly plotting against the life of his father and sovereign, an event took place which alarmed Herod even more than the treasonable designs of his son.

JESUS, the MESSIAH, long expected by the Jews, and foretold by their prophets, was born in Bethlehem, a small city about six miles from Jerusalem. The first notice that Herod and the Jewish nation received of his birth, was by the arrival of the magi, or wise men, from the east, who were guided by

a miraculous star, as related in the 2nd chapter of St. Matthew's gospel. The Jews expected that this Messiah, or anointed Saviour, should be a temporal prince, who should reign with great splendour, and raise their nation to the sovereignty of the world, or at least to the same state of independence, power, and dominion, which it possessed in the times of David and Solomon. In conformity to this generally received opinion, Herod considered this extraordinary child as a dangerous rival, who was one day to wrest the sceptre from him or his family, and instantly resolved on his destruction. The measures which he took for this diabolical purpose by massacring the infants in Bethlehem and its environs, are related by the evangelist, although not mentioned by Josephus, for whose silence on so remarkable a subject it is difficult to account. The bloody tyrant, however, missed his aim; and his vain hope of defeating the designs of the Omnipotent, was frustrated by the flight of Joseph and Mary, with the infant Messiah, into Egypt.

34. Herod was at this time in a state of mind which bordered on phrenzy, being harassed by remorse, and agitated by incessant fears and alarms; his conscience continually stung with the remembrance of his beloved Mariamne and her two innocent sons, whom he had cruelly butchered; his life, threatened by the nefarious machinations of his unnatural son, Antipater, and his ungrateful brother, Pheroras; his latter days embittered by the intrigues of a profligate sister; and his crown, as he thought, endangered by the birth of a child proclaimed by heaven and earth as the long expected Messiah.

35. Antipater was, in the mean while, so intent on destroying his father, that he sent a fresh supply of poison to his mother, by a freedman, named Batillus. This agent of murder was no sooner arrived at Jerusalem, than Herod, who had unravelled the whole plot, caused him to be apprehended and put to the

torture, on which he confessed the purport of his errand from Rome. Herod; the better to conceal his intentions, immediately sent to Antipater a letter filled with the most tender expressions of paternal affection, charging him to return without any delay to Jerusalem, lest his absence should give his enemies an opportunity of obstructing his succession to the crown.

36. Antipater being ignorant of what had passed in Judea, and supposing that his father was by this time poisoned and laid in his grave, set out instantly from Rome; but on his arrival at Tarentum, he received despatches informing him of the death of Pheroras, to whom his wife had administered part of the poison designed for the king. He then proceeded to Sicily, where he heard of the disgrace of his mother, who had been banished for being concerned in the conspiracy. Antipater, now suspecting that the whole plot had been discovered, was doubtful whether to proceed to Jerusalem or return to Rome; but some of his friends having persuaded him that his appearance would dispel all his father's suspicions, he resolved to pursue his voyage, and arrived in Judea soon after the massacre of the infants at Bethlehem. He was no sooner landed than he proceeded directly to Jerusalem, and presented himself at the gates of the palace, which were opened to him, but shut against his retinue. On being introduced to his father, the king, he went to throw himself at his feet and embrace his knees; but he met with a severe repulse, and was instantly arrested. On the very next day he was brought before Varus, the Roman governor of Syria, and a numerous assembly convened for the occasion. Herod impeached him of high treason in forming a design of destroying him by poison, entered into a circumstantial detail of the lately discovered conspiracy, and to prove the truth of this accusation, brought forward a number of witnesses. He also reproached Antipater with pro-

curing the death of Alexander and Aristobulus, his two sons by Mariamne, "Of whom," said he, "thou hast been the unnatural follower if they were guilty, and the base murderer if they were innocent." On naming these two unhappy princes, he burst into tears, and could proceed no further in his speech.

37. Varus then examined the witnesses, after which Antipater was called upon to make his defence, which consisted chiefly of oaths and protestations asserting his innocence; but the mass of evidence brought forward against him, left the court no room to doubt of his guilt. After the trial, the president returned to Antioch, without declaring his opinion to any but Herod himself, who remanded his son to close confinement.

38. While Antipater was shut up in prison and loaded with fetters, an intercepted letter from one of his accomplices in Egypt, led to the discovery of a plan for implicating Salome in the conspiracy. That princess, exceedingly alarmed by this attempt against her life, protested her innocence with dire imprecations, and insisted that the prince should be immediately executed. Herod was at first inclined to send him to Rome to be tried before Cæsar's tribunal; but fearing that he might be rescued by the way, or acquitted through the influence of his friends in Italy, he contented himself with sending a full account of the affair to the emperor.

39. Herod being now worn out, not so much by age, as by violent passions and numberless cares and inquietudes, found his health daily declining. At length he fell into a violent disease, which, added to the constant agitation of his mind, rendered him so choleric and morose, that he became a burden to himself, and a terror to his attendants. Finding his end approaching, he made his will, by which he appointed his youngest son, Phasaël, his successor. Soon after this disposal of his crown and effects, a number of the

most zealous Jews, on hearing a report that he was dead, went instantly to the gate of the temple, over which the king had placed a golden eagle of exquisite workmanship, and began to pull down that superb ornament and break it in pieces with hammers. The commander of the guards hastened to the place with a body of his troops, and dispersed the rioters: about forty of the ringleaders were taken and brought before the dying king, who condemned them to be burned alive.

40. Herod by this time perceived himself to be drawing towards his last moments, and expecting that his subjects would rejoice at his death, resolved to leave them some cause for mourning. For this purpose he formed such a project as scarcely ever entered the mind of any other tyrant. He issued a summons to all the chief men of his kingdom, commanding them to repair to Jericho on a certain day under pain of death. On their arrival he caused them to be shut up in the circus and surrounded with troops. Then having sent for his sister, Salome, and her husband, Alexas, he gave them strict orders to massacre all those nobles as soon as the breath should have left his body. About the same time his ambassador returned from Rome with Cæsar's approbation of his proceedings against Antipater, which gave him great joy notwithstanding the violence of his disease.

41. The doom of Antipater was now decided, and the only hope he had left was that the death of his father, which was daily expected, might prevent his own execution; but an accident, followed by an act of imprudence on his part, determined his fate. One day Herod, finding himself a little easier, called for a knife to pare an apple; but his pains returned at that moment with such extreme violence, that he attempted to kill himself. One of his grandsons being near, stayed his hand, uttering a loud cry which caused all who heard it to believe that the king had expired.



The rumour of his death was spread in the city, and soon reached Antipater, who expressed so great joy, that the keeper of his prison went and informed Herod of the circumstance. The king was so incensed, that he instantly sent one of his guards to put him to death.

42. Herod survived his son, Antipater, only five days, during which interval he altered his will. He appointed his son, Archelaus, his successor on the throne of Judea, made Antipas, another of his sons, tetrarch of Galilee, and to a third, named Philip, he bequeathed the province of Trachonitis, which he had erected into a tetrarchy. To Salome he left a large sum of money, with the cities of Phasaelis, Azotus, and Jamnia, and bequeathed considerable legacies to his other relatives. After having thus settled his affairs, Herod died in the seventieth year of his age, and the thirty-fourth of his reign, reckoning from the expulsion and death of Antigonus.

43. The character of this Jewish monarch is detestable in the highest degree: no tyrant ever surpassed, and few ever equalled him in cruelty. But it must also be acknowledged that he experienced great provocations, and his mind was agitated by continual suspicions and alarms. He reigned over a people that hated his person and family, and whose implacable aversion nothing could extinguish. The crown of Judea was to him a crown of thorns; and his court might have been denominated a real pandemonium. His abandoned sister, Salome, led him into enormities which imbittered his life; and it is somewhat astonishing that he could never see through her intrigues, which were the bane of his happiness. Herod was certainly a man of courage and abilities; but of a barbarous disposition, not corrected by any principles of justice or humanity. No prince was ever a greater lover of magnificence in buildings, in sumptuous entertainments, and in every exhibition of royalty, a

taste which, although oppressive to his subjects, greatly contributed to the embellishment of his capital and kingdom, and was the least exceptionable part of his character. Had he reigned by rightful succession over a peaceful, extensive, and opulent empire, he would have been celebrated as a magnanimous, and perhaps a munificent, monarch: Augustus, indeed, used to say, that "Herod's soul was too great for his kingdom." The whole system of his politics was to cultivate the friendship of the Romans, by whose favour and aid he had obtained the Jewish crown; and to retain the possession of that crown was the grand object of all his thoughts and actions.

Such was the character of the man whose history we have now perused, and whose bloody and tyrannical reign must be contemplated with indignation, horror, and pity.

### *Questions for examination.*

#### CHAPTER X.

1. ON what subjects was Herod obliged to employ his thoughts after ascending the throne?
2. Whom did he regard as a rival?
3. What raised the indignation of Alexandra?  
To whom did she apply for redress?
4. What excited the jealousy of Herod against Aristobulus: how did Herod destroy him?
5. Before whom was Herod summoned?
6. What orders did Herod give concerning Mariamne?
7. What princess did Herod think of putting privately to death?
8. Who involved Herod in a war with the Arabians?
9. What advice did Herod give to Mark Antony?  
At what age was Hyrcanus put to death?
10. What charge did Herod give to his brother, Pheroras?

What order did he give concerning Mariamne and Alexandra?

11. Where did Herod meet Augustus?

How did he behave on that occasion?

12. What secret had Mariamne extorted from Sohemus?

13. Who was entertained by Herod at Ptolemais?

14. Who widened the breach between Herod and Mariamne?

15. By what argument did Salome prevail on Herod to order the queen's execution?

What was the deportment of Mariamne in her last moments?

What was the only fault in her character?

16. What was Herod's state of mind after her execution?

18. What buildings did Herod erect at Jerusalem?

19. Who formed the design of killing Herod at the theatre?

20. How did Herod obtain some popularity?

21. Where was the palace of Herodion situate?

What other buildings, &c. did Herod erect?

22. Whither did he send his sons for education?

23. What gave great umbrage to the Jews?

Who took down and rebuilt the temple of Jerusalem?

What was the number of artificers, carts, &c. employed?

In what time were the materials prepared?

What was the time spent in building?

Of what materials was the temple built?

25. Why did Salome wish to destroy Herod's sons?

Of what indiscretions were they guilty?

26. Who reconciled Herod to his sons?

27. By what expenses were the coffers of Herod exhausted?

What account is given by Josephus of Herod's undertaking to ransack the tombs of David and Solomon?

29. Who reconciled Herod again to his sons?

30. Before whom did Augustus order Herod's two sons to be tried?

31. Who instigated Herod to hasten their execution?

Where were they executed?

32. Who entered into a conspiracy against Herod?

33. What event greatly alarmed Herod?

What opinion prevailed amongst the Jews concerning the Messiah?

Why was Herod so alarmed by the birth of Jesus?

34. In what state of mind was Herod?

35. What measures did Antipater take for the destruction of his father, Herod?

36. Before whom was Antipater tried?

38. What hastened his death?

39. By what was Herod's constitution worn out?

40. What orders did Herod give to his sister, Salome, and her husband?

41. What impelled Herod to order the immediate execution of Antipater?

42. How long did Herod survive him?

At what age did Herod die?

How long did he reign?

43. What was his character?

## CHAPTER XI.

*Comprising a period of thirty-two years, from the death of Herod the Great, A. D. 2, to the crucifixion of Jesus Christ, A. D. 34.*

## Rulers of the Jews.

Archelaus, king, or rather  
ethnarch of Judea, A. D.  
2, to A. D. 6.  
Roman governors from A. D.  
6, to A. D. 34.

## Roman emperors.

Octavius Cæsar Augustus,  
Tiberius Cæsar, A. D. 14.

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WE shall here review a troublesome and unhappy period as far as it relates to the Jews, but terminating in the greatest of blessings to the whole human race.

1. Salome and her husband, Alexas, were so far from executing the last inhuman orders of Herod respecting the Jewish nobles shut up in the circus at Jericho, that they immediately set them at liberty, and then published the king's death. In the next place they summoned the chief military officers to the amphitheatre, and read to them a letter written by the deceased king, in which he thanked them for their fidelity to him, and desired them to show the same to his son, Archelaus, whom he had nominated his successor. The audience, with loud acclamations, cried, "Long live king Archelaus;" and the military men promised him the same allegiance and attachment as they had shown to his father.

2. The first act of the new king was to manifest his gratitude to his predecessor, by honouring him with a magnificent funeral. The body of Herod was laid on a superb litter with the regal crown on his head, and the sceptre in his hand. His sons and grandsons, his sister, Salome, and her husband, accompanied by his other relatives, marched by the side of the corpse, and were followed by all the civil and military officers, ranged according to their rank. Amongst the soldiers the royal guards led the van, then came the Thracians, next the Germans, and lastly the Gauls, all of them armed, and in order of battle. The procession was closed by five hundred of the king's domestics scattering aromatic perfumes; and in this manner the whole proceeded from Jericho, where he died, to the castle of Herodion, where his remains were deposited according to his last will.

3. Archelaus, after having finished the seven days of mourning for his father, according to the Jewish custom, entertained the people with a magnificent feast. He then went to the temple arrayed in white robes, and, being seated on the throne, pronounced an eloquent harangue calculated to conciliate their affections. His speech was answered with loud acclamations; and his auditors began to try the sincerity of his promises, by presenting a number of petitions, all of which he readily granted, not deeming it expedient to exasperate them by a refusal. The ceremony was accompanied by appropriate sacrifices, and concluded with a splendid entertainment.

4. In this auspicious manner the reign of Archelaus began; but only a short time elapsed before ominous symptoms appeared. The Jews resuming their rebellious disposition, a number of malcontents, who had for some time held secret conferences, broke out into open revolt, under the pretext of demanding justice against those ministers of the deceased king, who had been concerned in the cruel punishment of

the persons that pulled down the golden eagle. Archelaus sent his master of horse to appease the rioters; but that officer was repulsed with volleys of stones, and others sent by the king met with a similar reception. The paschal feast had brought a great number of people from all parts to Jerusalem, and the number of insurgents increased so fast, that the king found it necessary to send a detachment of troops to reduce them to order. A bloody encounter ensued, and most of the soldiers were killed. This indignity obliged Archelaus to send his whole military force against them. Another desperate action took place; three thousand of the insurgents were killed, and the rest, being dispersed, fled to the mountains. The king then issued an order that all strangers should return to their own home, by which a stop was put to the paschal solemnity for that year, and the rebellion was suppressed, or at least suspended.

5. Tranquillity being thus restored, Archelaus set out for Rome, in order to have his title to the Jewish kingdom confirmed by the emperor. But he there met with great opposition from his brother, Antipater, supported by all the subtilty of the intriguing Salome. Augustus convened a council to examine the claims of the two competitors; Antipater, the son of Salome, an eloquent orator, opened the business with the most bitter complaints and invectives against Archelaus; but the cause of the latter was so ably pleaded by Nicholas Damascenus, one of the old counsellors of the late king, that Cæsar decided in his favour.

6. While this affair was in agitation at Rome, a new insurrection broke out at Jerusalem; but it was speedily repressed by the arrival of Varus, the president of Syria, who, on returning to Antioch, left Sabinus, with a Roman legion, to overawe the rebellious Jews. This general, thinking himself master of Jerusalem, made an attempt to seize the forts of the city, and the royal treasures. But the tide was

chosen for such an enterprise: the approaching feast of pentecost drawing together a vast concourse of people, the Jews divided themselves into three bodies, one of which took possession of the hyppodrome, another of the temple, and the third held the Romans closely besieged in the royal palace.

7. While such was the state of affairs at Jerusalem, fresh troubles arose in other parts of Judea. Two thousand veterans, who had been discharged from the service, took up arms in a body against the troops of Archelaus, commanded by one of his nephews. And that young general, knowing them to be experienced soldiers, found himself under the necessity of retiring into the fortresses.

8. At the same time, Judas, the son of Hezekiah, captain of a gang of banditti, whom Herod had, with great difficulty, taken and put to death, collected a band of desperate freebooters at Sephoris in Galilee, from which place he made frequent incursions into Judea, where he plundered the villages, and struck terror into the whole country.

9. In this anarchical period, Simeon, a man of a comely appearance and athletic form, who had been employed by Herod in affairs of great importance, aspired to the regal dignity; and, as soon as he had collected some forces, the people proclaimed him king of the Jews. He then led his men to Jericho, and, to show his zeal against the two rival sons of his late master, set fire to the royal palace near to that city. He then proceeded to other places, where he acted in a similar manner, and enriched his followers with plunder. But Varus, president of Syria, coming suddenly upon him, defeated his troops; and Simeon himself, being taken in a defile, was brought to the Roman general, by whose order he was immediately executed by decapitation.

10. Those gangs of rebels and banditti carried plunder and devastation into all parts of the country.



But the most desperate and daring of all, was one that was headed by Athronges, formerly an obscure shepherd, and possessing no merit, but what he claimed from his gigantic stature and brutal courage. After many desperate and bloody exploits, he fell into the hands of Archelaus, after the return of that prince into Judea. Two of his brothers also were taken, another surrendered on good conditions, and the whole band was dispersed.

11. Varus, governor of Syria, being apprized of these commotions, and particularly of the dangerous situation of Sabinus, and his legion, at Jerusalem, marched into Judea with his whole force. On his approach to the metropolis, the insurgents saved themselves by flight. The rest of the inhabitants having represented to Varus, that the authors of the hostilities against the Roman legion were foreign Jews, who had come to the festival, his indignation against the city subsided. He then sent detachments into every part of the country in search of the banditti, and of all those who had been concerned in the different insurrections. Great numbers being taken and brought to Jerusalem, Varus ordered two thousand to be crucified, and pardoned the rest.

12. While Archelaus was soliciting the emperor to nominate him king of Judea, a deputation of fifty Jews arrived at Rome to oppose his application, requesting that their country might be annexed to the province of Syria. They were joined by eight thousand Jews who were settled at Rome, all of whom expressed the most decided aversion against regal government, and a desire to live under that of the Romans, on condition of enjoying the exercise of their religion and laws. Augustus convened a council, and both sides were heard. The Jewish ambassadors began with inveighing against Herod and his son, Archelaus, whom they branded with the names of *tyrants* and oppressors, and concluded with a petition

that their nation might be placed under the Roman governors of Syria. Their accusations and arguments were answered by Nicholas Damascenus, who undertook to plead the cause of Archelaus, and to vindicate the deceased, as well as the new king, from the imputation of tyranny and cruelty.

13. Augustus decided the matter in such a manner, as showed his partiality to the family of Herod. He assigned to Archelaus, Judea, Idumea, and Samaria, with the title of ethnarch, or ruler of a nation, promising him that of king, as soon as he should prove himself worthy of that distinction. The remainder of Herod's kingdom was divided between his two other sons, Philip and Antipas, the former had Trachonitis, Batanea, and Aurinitis, with a part of Galilee; and Antipas, who, in the Gospel is also called Herod, had the other part of Galilee, and the country beyond Jordan.

14. Neither the rooted aversion of the Jewish nation, nor the caution which Cæsar gave to Archelaus, could keep him within the bounds of prudence and moderation. He no sooner returned to Jerusalem, than he began to discover marks of his arbitrary and cruel disposition. At length, his subjects, being weary of his tyrannical government, unanimously joined in a petition to Augustus against him. The emperor, having heard their complaints and examined their reasons, sent an agent to Jerusalem with orders to bring the Jewish ethnarch to Rome, where, on his arrival, he was met by his accusers. Augustus, having heard both the charge and defence, condemned Archelaus to be banished to Vienne in Gaul, and ordered all his goods to be confiscated. Commissioners were accordingly sent into Judea, who sold all his palaces, and seized his treasures.

15. By this sentence on Archelaus, Judea was made a Roman province, and ordered to be taxed, a circumstance which gave occasion to fresh disturbances.

Judas of Galilee, and Saducus, a turbulent Pharisee, declaimed against the taxation as slavish and inconsistent with their duty to God, the only Sovereign who could claim any homage or allegiance from the children of Abraham. This topic seldom failed of making a strong impression on the Jews, who thought themselves the only favourites of heaven, and the rest of mankind designed for their slaves; but it operated still more powerfully at this time, when their expectation of a Messiah, or triumphant deliverer, inspired them with a tenfold disdain of the yoke which the Romans imposed. Judas, by his energetic and inflammatory harangues, wrought them up to a kind of frenzy, which vented itself in the most horrid butcheries. He and his followers pillaged and destroyed the villages, and massacred indiscriminately, not only the Romans, but also the Jews who opposed his pretences of religion and liberty. Thus was kindled a flame that was not extinguished but with the ruin of the Jewish nation.

16. Coponius, governor of Judea, being recalled, Ambivius was sent to fill his place. Augustus dying, A. D. 14, was succeeded by Tiberius, who, on his accession, appointed Valerius Flaccus to the government of Judea. In the thirteenth year of Tiberius, Flaccus was recalled, and succeeded by Pontius Pilate, whose government was rendered odious to the Jews by his injustice and cruelty.

17. The preceding governors had never brought the Roman standards into the metropolis; because, by bearing the figures of living creatures, they were held in abomination by the Jews. But Pilate, disdainful to show them the same condescension, ordered the standards to be brought covered into Jerusalem in the night, and displayed the next morning. The sight threw the city into such a ferment, that a number of the principal inhabitants repaired to Cæsarea, where the governor then resided, and earnestly requested

that the standards might be removed. On Pilate's refusal, they persisted in their importunity, lying prostrate before his palace during the space of six days. At length he came forth, and, ordering a body of troops to surround them, threatened to massacre all those that should refuse to depart. The Jews, however, far from being intimidated, offered their necks to the soldiers, declaring, to the governor, that the loss of their lives was far less terrible to them, than the violation of their religion and laws. Pilate, astonished at their invincible constancy and dauntless intrepidity, granted at length their request; and ordered the obnoxious standards to be removed out of Jerusalem.

18. But it was not long before he again excited the indignation of the Jews, by hanging up a number of shields in the palace at Jerusalem. He had, indeed, taken care that there should be no images carved upon them; but the very inscriptions were considered, by the Jews, as contrary to their law: otherwise there was nothing more common, both before and after the captivity, than to cover the front of the temple with such ornaments. The magistrates of the metropolis, with Philip and Antipas, the two sons of Herod the Great, at their head, went and represented to the governor that such consecrations were contrary to their religion. Their remonstrances proving ineffectual, they immediately retired, and sent a pressing letter to Rome, in consequence of which Tiberius gave orders to Pilate to remove the obnoxious shields to some other place: they were accordingly carried away from Jerusalem to Cæsarea.

19. About this time, A. D. 80, a new scene was opened, such as was never before exhibited on the theatre of the world—a scene of infinitely greater importance than the rise and fall of empires, and in comparison of which, all other events sink into insignificance. It has been already observed, that from

time immemorial the Jews had expected the appearance of the Messiah, who had been foretold by all their prophets, from Moses to Malachi; and the period was now arrived for his manifestation. The tyrannical Herod, regarding this great personage as a rival in his kingdom, had, by the inhuman massacre of the infants at Bethlehem, intended to sacrifice him to his own safety; but the designs of divine Providence can never be frustrated by the power or the policy of man.

20. After Jesus, the Messiah, had returned with his parents from Egypt, he had lived with them at Nazareth in Galilee, and had, in all probability, been employed in the usual labours of honest industry. But when he had attained to the age of about thirty years, he entered on his divine mission; and, in the thirtieth jubilee since its first celebration, he began to preach a more gracious and glorious jubilee, not for the Jewish nation alone, but for the whole race of mankind. His actions, during the course of his ministry, are related with simplicity and energy in the New Testament; and, to the authentic narratives of the evangelists, the reader is particularly referred for a survey of his life, from the time of his public manifestation, to that of his crucifixion, in the nineteenth year of the reign of Tiberius, and the sixth of the government of Pontius Pilate in Judea.

21. It may not here be amiss to observe, that in modern times ideas and modes of thinking having undergone a total change; it seems astonishing to us, that the Jews, and especially the most intelligent and learned part of the nation, having so long expected the coming of the Messiah, should have rejected him on his appearance, and even persecuted him with unrelenting cruelty, although the miracles which he wrought were sufficient to convince every one, that he possessed a power more than human.

22. Their disbelief of his doctrines, and their

malevolence towards his person, would appear absolutely incredible did not a very few considerations unravel the mystery. The Jews expected a temporal Messiah, not a spiritual Saviour, a powerful and magnificent prince, who should deliver them, not from the bondage of sin, but from the yoke of the Romans, and bring all the neighbouring countries under the Jewish dominion. All the prophecies relating to this extraordinary personage, were interpreted in conformity to this prevailing opinion; and the names of "Wonderful Counsellor," "Everlasting Father," &c. "Prince of Peace," by which he is designated in the 9th chapter of Isaiah, were considered as referring to his political prudence, and his prosperous reign. With these prepossessions on their minds, it is no wonder that when they saw Jesus appear in the garb of humble poverty, without power or influence, they derided his pretensions, and deemed it absurd to suppose that he could be the Messiah, or deliverer, whom the nation expected.

23. Respecting the miracles which he publicly wrought, it may be observed, that however convincing they must appear to us, they did not make the same forcible impression on the Jews, who, like all other nations in the ages of ignorance, believed the reality of magic, and the frequency, as well as the power, of demoniacal agency. From these considerations of the prejudices of the Jews, it becomes less astonishing that they did not believe him to be the Messiah, but ridiculed his pretensions to a divine mission, and ascribed his miracles to diabolical arts.

24. But the chief, or only cause of the deadly rancour of the principal Jews against his person, was the liberty which he took of reproving the conduct, and condemning the pride and hypocrisy of the Scribes and Pharisees, the doctors of the laws, and teachers of the people. These proud superintendants of the Jewish church could not hear his repeated denuncia-

tions of "Woe unto you, Scribes and Pharisees, hypocrites," &c. without the highest indignation; and they resolved on the destruction of this bold reprovcr of their vices. There is nothing wonderful in all this, nothing but what corresponds with the history of all ages: the same conduct in a reformer would, at this present day, produce the same effects in most countries.

25. The chiefs of the Jewish church having resolved on the destruction of Jesus, it was necessary to accomplish their design by the forms of a legal trial before the Sanhedrim, or great council, in which the high-priest presided. It does not appear that the law affixed any penalty to the assumption of the title of the Messiah, at least we do not find that this was laid to his charge as a crime. But other accusations were brought forward against him, particularly that of his calling himself the Son of God, for which he was condemned to death as guilty of blasphemy. Pilate, although one of the most wicked and unprincipled of mankind, so clearly saw the malevolence and injustice of the Jewish priests and doctors, that he would gladly have set him at liberty. Making use of the expressive symbol of washing his hands before the council, he declared himself "innocent of the blood of that just man;" but the Jews, with unrelenting rancour, cried, "Let his blood be upon us, and upon our posterity." This dire imprecation was registered in heaven; and they soon began to feel its dreadful effects, which were at length completed by a train of the most horrible calamities that ever befell a nation. At length, when they could not prevail by any other arguments, they intimidated Pilate by an indirect menace of accusing him before Cæsar's tribunal, as a betrayer of the emperor's interests, and obliged him to consent to the execution of a man whom he had so expressly declared innocent. Thus did Jesus, the Messiah, the Redeemer of mankind, fall a victim to ecclesiastical

vengeance. But his death was ordained to be the life of the world.

Questions for examination.

CHAPTER XI.

1. WHAT orders did Salome avoid executing?
2. How did Archelaus show his gratitude to his predecessor?
3. How did Archelaus next proceed?
4. Under what pretext did the Jews begin a riot?
5. Why did Archelaus go to Rome?
By whom was he opposed?
For whom did Cæsar decide?
6. Where were the Roman troops besieged by the Jewish insurgents?
8. Who collected a band of robbers in Galilee?
9. Who usurped the Jewish throne? and what was his fate?
10. Who was Athronges?
11. Who subdued the Jewish insurgents?
12. What was the petition of the Jewish ambassadors at Rome?
13. What countries did the emperor assign to Archelaus, and with what title?
14. What was the fate of Archelaus?
15. What gave occasion to fresh disturbances?
What opinion had the Jews of themselves?
16. When did Augustus die?
When was Pontius Pilate made governor of Judea?
17. By what action did he affront the Jews?
What instance of constancy did they show?
18. How did he again give umbrage to the Jews?
19. Who had been foretold by the prophets, and was expected by the Jews?
20. In what year was Christ crucified?
22. How is the disbelief of the Jews, and their rejection of the Messiah, to be accounted for?

23. Why did not his miracles make that impression on their minds which might have been expected?

24. What was the cause of their hatred against the person of Jesus?

25. On what charge was Jesus condemned?

How was Pilate impelled to consent to his execution?



CHAPTER XII.

Comprising a period of thirty-four years, from the crucifixion of Jesus Christ, A. D. 33, to the beginning of the last Jewish war, A. D. 67.

Jewish government.

Roman governors.

Agrippa the Great, king,
accession, A. D. 37, *obit.*
42.

Roman governors.

Roman emperors.

Tiberius	A. D. 14
Caligula	37
Claudius	41
Nero	54



THE perusal of this chapter will bring to our view a period of the Jewish history, which we shall find marked with striking changes of fortune. At one time, under the reign of Agrippa the Great, the Jewish nation appeared to be rapidly rising to the highest degree of splendour and political prosperity; but the prospect proved illusory, and that short,

although brilliant period, was followed by a series of direful calamities.

1. The emperor Tiberius died, A. D. 37, and Pontius Pilate being disgraced the same year, and ordered to repair to Rome, Marcellus was appointed governor of Judea. Caligula, having succeeded Tiberius, gave to Agrippa, the son of Aristobulus, and grandson of Herod the Great, the tetrarchy of his uncle, Philip, lately deceased, and added to it that of Abylene in Syria.

2. Agrippa had experienced a great variety of fortune. He had been brought up in splendour at Rome, with Drusus, the son of Tiberius. But after the death of that young prince, he found himself almost friendless, and deeply involved in debt, the consequence of his liberality and profuse expenditure. He then returned to Judea and shut himself up in a castle in Idumea, where the pressure of vexation and misery impelled him to form the desperate resolution of starving himself to death. At length, however, he received some small relief from his friends; but their taunts made him feel severely his wretched state of dependence. Agrippa, unable to bear their haughty and imperious behaviour, returned to Rome, where he met with new misfortunes; for, through the ill offices of one of his freedmen, he was thrown into prison and loaded with chains by Tiberius. In that deplorable condition he remained until the death of the emperor, when Caligula, with whom he had formerly contracted an intimate friendship, liberated him from prison, arrayed him in purple, placed a diadem on his head, and gave him the two tetrarchies already mentioned, with the title of king.

3. But his uncle, Antipas, who had formerly treated him with contempt, could not behold his promotion without envy. And his wife, whose haughty spirit could not brook that he should remain contented with *he title of tetrarch*, while Agrippa enjoyed that c

king, never ceased from importuning him until he took a journey to Rome to solicit the regal dignity. In this journey she accompanied him, in the hope that her presence would influence the emperor in his favour. Agrippa being apprized of their designs, and fearing their intrigues, sent one of his freedmen, named Fortunatus, to accuse Antipas of being concerned in the conspiracy of Sejanus; and, as a proof of the charge, transmitted an account of the arsenal which he had filled with arms for seventy thousand men. As soon as Antipas was introduced into the emperor's presence, Fortunatus produced the letters from Agrippa. Caligula, on reading them, asked the tetrarch whether he had really such large magazines of arms. Antipas was forced to confess the fact; and, on this avowal, he was deprived of his tetrarchy, and banished to Lyons in France, whither his consort voluntarily accompanied him, acknowledging herself to have been the cause of his misfortunes. The emperor presented both his tetrarchy and his treasures to Agrippa.

4. Soon after this transaction, the impious Caligula, arrogating to himself divine honours, ordered his statue to be set up in the temple of Jerusalem. The Jews opposed his design with the same inflexible constancy which they had shown before Pilate, respecting the Roman standards. But this storm was averted through the interests of Agrippa, who happened to be then at Rome, and so strenuously exerted his influence over the emperor, that he induced him to revoke the obnoxious order.

5. Caligula being assassinated, A. D. 41, in the manner related by the eloquent Josephus, and the accurate Suetonius, Agrippa, who was yet at Rome, greatly contributed to the succession of Claudius; and that emperor showed his gratitude by giving him *Judea, Samaria, and the greatest part of Idumæa, together with the honours of the consulship, entering*

into a solemn alliance with him, and issuing several edicts in favour of the Jews. He also bestowed the kingdom of Chalcis on his brother, Herod, on whom he also conferred the prætorship. Agrippa was now raised to the highest pitch of glory to which, in the then existing circumstances of the world, a Jewish monarch could aspire; his kingdom, comprising all the dominions of his grandfather, Herod the Great, and his power and credit with the Roman emperor and senate being almost unlimited.

6. Agrippa, after returning to his kingdom, showed a much greater attachment to the Jewish religion than had been displayed by his late predecessors. Like his grandfather, Herod, he delighted in great and magnificent works: he was at a vast expense in building, adorning, and fortifying a new quarter on the north side of the city; and had he obtained the emperor's permission to surround it with strong walls, according to his original plan, Jerusalem would have been almost impregnable. But Vivius Marsus, governor of Syria, represented, in such glowing colours, the dangerous tendency of the design, which was already in part executed, that Claudius sent him an order to desist from the undertaking.

7. As Agrippa was extremely desirous of conciliating the affections of the Jews, he could think of no better expedient than that of commencing a persecution of the Christians, who had lived very quietly for a long time in Jerusalem, and were grown very numerous. The first victim was James, surnamed Boanerges, whom he caused to be apprehended, and afterwards beheaded. The pleasure which this wicked action gave to the Jewish priests and doctors, induced him to imprison Peter also, with the intention of putting him to death after the feast of the passover. Peter was, therefore, heavily ironed and strictly guarded; but the fervent prayers of the Christian Church at Jerusalem, procured him the miraculous

deliverance recorded in the 12th chapter of the Acts of the Apostles.

8. Soon after this occurrence the Jewish king went to Cæsarea, where he attended the public games and spectacles exhibited in honour of the emperor, Claudius Cæsar. His retinue was composed of the most considerable persons of his own and the neighbouring countries; and he appeared in public, arrayed in costly robes of silver tissue, which reflected the sunbeams with such lustre, that the people regarded him with a respect bordering on adoration. The cities of Tyre and Sidon, having given him some offence, had sent a deputation to solicit a pardon, and the continuance of his favours. On this occasion the king made a public speech; and the people, charmed with his eloquence, as well as with his majestic appearance, and, perhaps, prompted by some of his court sycophants, cried with loud acclamations, "It is the voice of a god, and not of a man." The monarch, too sensible of praise, approved instead of checking this impious flattery, and was instantly smitten with a violent and uncommon disease.* The sacred historian says, that he was eaten by worms; and Josephus observes, that the violent pains in his stomach and intestines forced him to reflect on the baseness of his flatterers, who had so lately ascribed to him a sort of divine immortality. Having lingered some days in the most dreadful torments, he died, A. D. 42, in the fifty-fourth year of his age, and the fifth of his reign, which had been exceedingly happy and prosperous until he incurred the indignation of heaven by his persecution of the Christians, and his impious arrogance in suffering himself to be hailed by flatterers as a divinity.

* Agrippa is, in the New Testament called, Herod, as is also his uncle, Antipas. But it must be observed, that almost all the princes of the Herodian family are often called by that name. Without a proper attention to this, our notions in regard to Jewish history will be confused.

9. The character of this monarch stands high in Jewish history. He possessed all the magnanimity of his grandfather, Herod, with very few, or none of his vices. He was a strict observer of the Mosaical religion; and, being the representative of the Asmonean, as well as the Hérodian family, he possessed the affections of his subjects. He is said to have delighted in acts of generosity and clemency, although his persecution of the Christians does not seem to correspond with those virtuous propensities. But his desire of pleasing the priests and doctors of his nation, led him into that measure; and many seemingly good and pious men have, in all ages and countries, been drawn by that motive to persecute those who do not subscribe to established opinions. Some allowance may also be made for the strength of his Jewish prejudices.

10. With Agrippa, the glory and happiness of the Jewish nation expired. He left a son also named Agrippa, a youth of seventeen, who was brought up at Rome, and on whom the emperor had intended to bestow his father's kingdom. But he was dissuaded from that design by his counsellors, on the ground that a person so young and inexperienced ought not to be trusted with the government of such a nation. Judea, therefore, again became a Roman province, and Cuspius Fadus was appointed its governor. Herod, king of Chalcis, obtained from Claudius the superintendence of the temple and the sacred treasury, together with the power of nominating to the pontifical dignity. After the death of that prince, Agrippa, son of the late king, obtained the same grant, and enjoyed it till the last siege of Jerusalem.

11. Fadus was succeeded by Tiberius Alexander, an apostate Jew of the sacerdotal order. He was active in suppressing the remnant of the banditti, and crucified Simon and James, the two sons of Judas of Galilee, the chief of the Gaulonitish robbers. During his government, Herod, king of Chalcis, departed this

life in the eighth year of Claudius, and that emperor gave his kingdom to young Agrippa, son of Agrippa the Great.

12. Ventidius Cumanus succeeded Tiberius Alexander; and in his time those tumults began which ended in the destruction of Jerusalem. The vast concourse of people which the great festivals brought to that metropolis, obliged the Romans to keep a strong guard before the gates of the temple, to prevent tumult and disorder. At the paschal solemnity, an indecent action of one of the soldiers excited the resentment of the Jews, who made their complaint to the governor, and insolently told him that the affront had been offered by his order. Cumanus tried to appease them; but finding that they grew tumultuous, he ordered all his troops to assemble. On their appearance the unarmed multitude fled in such hurry and confusion, that some thousands were thrown down and trampled to death in the narrow passages leading to and from the temple. Soon after this disaster some Galilean Jews were insulted, and one of them killed, at Samaria. The rest made their complaint to Cumanus; but he refusing to do them justice, the matter was brought before Quadratus, governor of Syria, who sent both parties in chains to Rome to plead their own cause at Cæsar's tribunal. The credit of young Agrippa at the imperial court, easily turned the scale in favour of the Jews. The Samaritans, who were found guilty, were condemned to die; Cumanus was sent into exile; and one of his tribunes was sentenced to be dragged through the streets of Jerusalem, and then put to death.

13. Cumanus was succeeded by Claudius Felix, under whose government the Jewish affairs grew daily more desperate. The country was overrun by robbers and banditti, and filled with false prophets, who *blew up the flames of discontent and sedition.* Amongst those disturbers of the public tranquillity

were the Sicarii, who, carrying daggers under their garments, mixed in all public assemblies, and committed the most horrid murders, under the pretext of zeal for their religion and liberties. Such was the state of Judea, that it was unsafe to travel on the high roads, or to live in the villages, by reason of the ravages of the banditti; while the cities and places of public resort were rendered equally dangerous by the Sicarii. The Jewish chiefs, and even the high-priests, made no scruple of hiring these assassins to rid them of their enemies; and the temple itself was often stained with these murders. The Romans often dispersed the freebooters that infested the province, and made terrible examples of those who fell into their hands; but one band was no sooner suppressed than another arose; so that the most violent remedies seemed rather to inflame than assuage the disease which raged throughout the country.

14. Foelix was succeeded by Portius Festus, who found Judea in a most dreadful state; even the priests had commenced a civil war amongst themselves. The cause seems to have been the frequent deposition of the high-priests, and their pretensions to a greater share of the tythes than the inferior priests could afford. Agrippa had, in the preceding year, deposed Ananias and put Ishmael in his place; and there were several more of those discarded pontiffs, who pretended a right to the same share of the tythes as they had enjoyed while possessing that dignity. The disorder had risen to such a height, that each party used to be accompanied by a band of Sicarii: wherever they met they attacked each other, giving no quarter; and every part of Jersusalem, not excepting the temple, exhibited those scenes of lawless butchery. Festus was, therefore, obliged to begin his government with the greatest severity, in order to suppress these disorders; and the efforts which he made for

that purpose, occupied all his time and attention during his short rule in Judea.

15. Festus dying before the end of the year, Nero, the successor of Claudius, nominated Albinus governor of Judea. His first object was the suppression of the Sicarii, robbers and banditti, who daily increased in number; but while he punished, with the utmost severity, all such as fell into his hands, the rest grew only more desperate. The priests, as usual, contributed to excite rather than check these disorders; for, Agrippa, having deposed the high-priest, Ishmael, and placed Jesus, the son of Damneus, in the pontifical chair, he afterwards deprived the latter of that dignity, which he conferred on Jesus, the son of Gamaliel, and each of these pontiffs, having assembled a band of armed men, committed the most horrible outrages, not only against each other, but also upon the people, whom they plundered in the most merciless manner. About the same time all the public works, which had been carried on for many years, being completed, eighteen thousand workmen were discharged, most of whom, having no employment, joined the banditti.

16. Albinus, having held the government two years, was recalled, and succeeded by Gessius Florus, the last and the worst of the Roman governors of Judea. His rapine, his cruelty, and his connivance at the practices of the banditti, were so open and barefaced, that he was regarded by the most respectable Jews, rather as a bloody executioner sent to butcher them, than as a magistrate appointed to govern the nation. In the time of this governor was kindled that fatal war, which terminated in the total destruction of the city and temple of Jerusalem, and put an end to the political existence of the Jews.

17. While Judea was in a most distracted state, pillaged by bands of armed robbers, and groaning under the yoke of a tyrant, great numbers of the Jews

abandoned their country, and sought an asylum amongst foreign nations. Those who remained applied to Cestius Gallus, governor of Syria, who was then at Jerusalem, beseeching him to free them from the tyranny of a man who was ruining their country. Gallus, instead of making a strict inquiry into the conduct of their governor, dismissed them with a vague promise, that Florus should behave better for the future. It being then the feast of the passover, the Syrian governor gave directions for computing the number of the Jews who were then at Jerusalem, by that of the lambs which were sacrificed at the festival. By this computation they were found to amount to two millions five hundred and fifty-six thousand ; but Josephus supposes that they could scarcely be fewer than three millions. Soon after this a dispute, which had long been under discussion at Rome, concerning the city of Cæsarea, was decided against the Jews. They had insisted that Cæsarea belonged to them, because it was built by Herod : the Syrians contended that it had always been considered as a Greek city, since that monarch himself had embellished it with temples and statues. The decision in favour of the Syrians caused an open rupture between the Jews and the Romans.

In our historical journey we have been travelling through confused and disorderly scenes, in which, excepting the short reign of Agrippa, crimes and executions, anarchy and bloodshed, form the principal features of the landscape. And the circumstances which ushered in the fulfilment of the predictions of Christ, concerning Jerusalem and the Jewish nation, are thus laid open to our view.

Questions for examination.

CHAPTER XII.

1. Who succeeded Pilate as governor of Judea?
2. Who raised Agrippa to the regal dignity?
3. What became of Antipas?
4. Who ordered his statue to be set up in the temple?
5. Who contributed to the succession of Claudius?
6. What great work did Agrippa undertake?
7. What motive induced him to persecute the Christians?
8. In what manner did Agrippa die?
9. What was his character?
10. What office and power did Herod, king of Chalcis, obtain?
11. Who obtained the same office after his death?
12. Where were some thousands of people trampled to death?
13. Who were the Sicarii?
- By whom were the Sicarii often employed?
14. In what state did Festus find Judea?
15. In what manner did the deposed high-priests act?
16. Who was the last Roman governor of Judea?
17. What was the number of the Jews assembled at the feast of the passover?

CHAPTER XIII.

Comprising a period of about three years, from the commencement of the war between the Jews and the Romans, A. D. 67, to the siege of Jerusalem, A. D. 70.

Rulers of the Jews.	Roman emperors.
Sanhedrim.	Nero A. D. 54
Heads of factions.	Galba 68
John of Giscala.	Otho 69
Simon, the son of Gorias.	Vitellius 69
Eleazer.	Vespasian 70

WE have now to contemplate a terrible but interesting picture. The Jews had, by putting to death the Messiah, filled up the measure of their iniquity; and the time was now come when they were to feel the full weight of the divine indignation.

1. The decision respecting Cæsarea, was the signal for a general revolt. The Jews flew to arms, and the war began in the thirteenth year of the reign of Nero, and the seventeenth of that of Agrippa, king of Chalcis. Agrippa, who was at Jerusalem when the revolt took place, attempted in vain to assuage the fury of the people by an elaborate speech, which was answered by opprobrious language, accompanied with volleys of stones, and, seeing his life in danger, was forced to leave the city. Florus, the governor, either through fear, or for some other reason, made no efforts to quell the sedition, although earnestly entreated by some of

the Jewish chiefs, who clearly foresaw the consequences that were to ensue. Agrippa sent three thousand troops to Jerusalem; but that small force was ineffective against such a multitude as had then taken arms. The insurrection soon became general throughout the whole Jewish territory, and nothing was to be seen but spectacles of carnage. The war, from the first moment, began on the principles of retaliation and extermination. The Jews spared neither Syrians nor Romans, but butchered all without mercy. On the other hand, the people of Cæsarea fell suddenly on the Jews, and massacred about twenty thousand. At Ptolemais ten thousand met with the same fate, and fifty thousand are said to have been slaughtered at Alexandria. At Jerusalem, Florus sent his troops one day into the great market-place, with orders to kill all that fell in their way; and they accordingly put to the sword more than three thousand men, women, and children.

2. The insurgents being joined by great numbers of the Sicarii and other desperadoes, made themselves masters of the fortress of Massada, and drove the Romans out of the castle of Antonia, the towers of Hippicos, Phasael, and Mariamne, and all their other forts in Jerusalem. They then set fire to the palaces of Agrippa and Bernice, as also to those of the high-priest, Ananias, and his brother, Eleazer, both of whom they suspected of favouring the Romans; and these two last, who had concealed themselves, being discovered, were instantly put to death. Menahem, one of the sons of the late notorious Judas of Galilee, put himself at the head of the Sicarii, who were now called zealots, and, coming to Jerusalem, was chosen chief commander of the insurgents; but on giving them some disgust, he fell a victim to their resentment. His nephew, Eleazer, succeeded him as chief of the zealots, and besieged the Romans so closely in one of their fortresses, that they capitulated on the condition

of being allowed to retire in safety. But notwithstanding this agreement, Eleazer ordered all of them to be massacred, although it was on the sabbath. This treacherous act of cruelty was retaliated in a terrible manner on the Jews in several other places, particularly at Scythopolis.

3. By this time the Jewish insurgents had extended their conquests beyond the Jordan, and taken Machæron, and some other fortresses, where they put all the Romans to the sword. Cestius Gallus, governor of Syria, therefore, found himself under the necessity of adopting vigorous measures. Having assembled an army of twenty-five thousand veteran troops, he entered Judea, and, marching directly towards Jerusalem, burned the towns and villages that laid in his way, massacred the inhabitants, and about the time of the feast of tabernacles, arrived within seven miles of the Jewish metropolis. The people of Jerusalem no sooner heard of his approach than they broke up the festival, flew to arms, and, rushing out of the city, made so impetuous an attack on his camp, that they were very near giving him a total defeat.

4. Cestius, perceiving that the Jews had taken possession of all the passes, was forced to remain three days near Bethoron, where he was joined by Agrippa and his troops. Seeing that the war had assumed so serious an aspect, he sent two of his officers to the insurgents to offer them conditions of peace. But the Jews, instead of listening to their proposals, killed one of the envoys, and wounded the other, who narrowly escaped with his life. After this outrage, Cestius, losing all hopes of a reconciliation, advanced suddenly against them, and drove them before him almost to Jerusalem. He then encamped within about a mile of that metropolis, expecting to terrify them into an inclination for peace; but he soon found this hope to be illusory. On the 30th of October,

A. D. 68, he advanced against the insurgents in a well arranged order for a general attack, and threw them into such consternation, that they abandoned the outer quarters of the city, and retired into the inner enclosure near the temple, where they were immediately besieged by the Roman army.

5. Had Cestius acted with vigour at this important crisis, he might, in all probability, have put an end to the war. But, either through timidity, or for some other reasons not known, he disgracefully raised the siege, and retired with precipitation from Jerusalem. The insurgents, inspired with fresh courage by his flight, harassed him in the rear, while their detachments, occupying the passes, attacked him on the flanks. On the 8th of November, after sustaining a loss of four thousand foot and four hundred horse, with the greatest part of his baggage, he effected, with great difficulty, his passage through the narrow defiles of Bethoron, and then continued his retreat into Syria. It is probable that Cestius did not long survive this disgrace, as we find no further mention of his name.

6. The Jews, after this signal success, held a general council in order to deliberate on the mode of carrying on the war, and appointed their bravest chiefs to command in the different provinces and fortresses. Josephus, or Joseph, a distinguished priest, and the historian of those wars, was made governor of the two Galilees: Joseph, the son of Gorion, and the high-priest, Ananus, had the chief command at Jerusalem; and to Eleazer, the leader of the Sicarii, was assigned the government of Idumea. All this while such dissension reigned both in the metropolis and in the provinces, that numbers of the most respectable and opulent Jews left the country. The Christians, who were grown numerous at Jerusalem, and in other parts of Judea, remembering the predictions of Christ, retired to Pella, a city in the

territory of Agrippa, and thus escaped the calamities that were approaching.

7. While the newly chosen governors were putting their provinces into the best posture of defence, the emperor, Nero, received intelligence of these preparations, as well as of the unsuccessful expedition of Cestius Gallus, against Jerusalem; and Vespasian, who had already signalized himself in Germany and Britain, was appointed to the chief command in the war against the Jews. That general accordingly repaired to Syria, where he collected his forces, and those of his auxiliaries, amongst whom Agrippa brought him a considerable reinforcement, while Titus was sent to fetch two legions from Alexandria.

8. In the beginning of the next year, the sixty-ninth of the Christian æra, Vespasian, having sent Placidus to succour the inhabitants of Sephoris who were closely besieged by the Jews, advanced towards Ptolemais, where he was joined by his son, Titus. Their whole force of infantry and cavalry now amounted to sixty thousand veterans, all in the highest state of equipment and discipline. With this formidable army they entered Galilee, and, after burning Gadara, commenced the siege of Jotapa. Josephus, who was governor of that province, had laid in plentiful supplies of stores, and defended the place forty-seven days with consummate skill and bravery; but it was at length carried by storm, and all the garrison put to the sword: so complete was the destruction, that not a single man was left to carry the news to Jerusalem: forty thousand were killed, and the governor was made prisoner.

9. Josephus had at first hidden himself in a cave, with forty of his men. On the third day of his concealment, he was discovered; and Vespasian, having a strong desire to see him, sent two of his tribunes to promise him his life and kind treatment. On his refusal to surrender, the Romans proposed to burn

him and his men in the place, but were prevented by their general; and the cave was closely blockaded. At length, finding it impossible either to resist or escape, Josephus proposed to the rest to accept of Vespasian's generous offer, on which they reproached him as guilty of treachery and baseness, and threatened him with instant death if he attempted to go out of the cavern. Perceiving them to be fully bent on destroying themselves rather than surrender, he endeavoured to convince them of the unlawfulness of suicide, and, at length, persuaded them to avoid that crime by arranging themselves in a circle, and then drawing lots to determine who should kill his next man. Whether it was owing to his art in placing them, which is very possible, or whether Providence so ordered the lots, the bloody business continued till only Josephus and another were left; when the former found no difficulty in persuading his companion to surrender.

10. Josephus being brought into the presence of Vespasian, addressed him in this manner: "My message to you being from God, is of much greater importance to you than the disposal of me as your prisoner; and, as a Jewish commander, I should have preferred death to a surrender, had it not been to deliver this divine commission. The interval between Nero's death and your succeeding him is so short, that I already regard you as emperor, and your son, Titus, as your successor. Keep me only as a prisoner, and if you find that I have abused the holy name of God in promising you the empire, then punish me with the severest death." After this interview, Vespasian kept him close prisoner, but treated him with great respect and generosity, designing to make further use of him in the war against the Jews, and probably thinking that his prediction might serve to encourage his troops, if he should have to contend for the empire.

11. Whether Josephus was influenced in this affair

by the spirit of prophecy, or only assumed the prophetic character for his own safety and advantage, may be considered as a matter of doubt: the latter supposition, however, seems the most rational. From the aspect of Roman affairs, he might regard the elevation of Vespasian to the imperial purple as a very probable event: he was one of the bravest and most experienced of the Roman generals: he was held in high estimation by the senate and the people, as well as by the soldiery, and he was then at the head of a veteran army. From these circumstances, Josephus might probably have drawn the conjecture, on which he took the bold resolution of hazarding his fate. But whether he possessed, or only pretended to the spirit of prophecy, his prediction was verified by the event.

12. While Vespasian was occupied at the siege of Jotapa, Trajan formed that of Japha, and carried the place by assault. After the Romans had forced their way into the town, the inhabitants maintained an obstinate and bloody fight in the streets during the space of six hours, but being at length overpowered, the men were all killed, and the women and children made prisoners. The Samaritans, having taken a strong position on mount Gerizim, were for some time blockaded, and reduced to such distress by the want of water, that many of them died of thirst, and the rest were put to the sword. Joppa was also taken, and above four thousand Jews attempting to escape by their shipping, were driven back by a tempest, and all of them were either drowned or massacred. Tarichæa and Tiberias were also reduced after making a desperate defence.

13. Gamala had been invested a long time by Agrippa, and the Romans coming to his assistance, that strong fortress was taken after two impetuous assaults and a desperate defence. Above four thousand Jews were put to the sword; but a much greater

number perished by suicide. Titus being sent by his father, Vespasian, to form the siege of Gischala, earnestly entreated the inhabitants to prevent their destruction by a timely surrender. The citizens were inclined to take his advice; but a turbulent Jew, named John, the son of Levi, one of the heads of the zealots, opposed the measure, and, having the mob at his command, overawed the whole city. On the sabbath, that artful demagogue requested of Titus a suspension of hostilities till the next day, promising then to accept his offer; but taking advantage of the night, he made his escape to Jerusalem with a great number of his followers. The city surrendered the next day; and Titus spared the peaceable inhabitants. The reduction of Gischala having completed the conquest of Galilee, Titus closed the campaign, and rejoined his father at Cæsarea.

14. The Jewish nation was at this time divided into two opposite parties, of which one was desirous of preventing the ruin of the country by a speedy submission to the Romans; the other, distinguished by the name of zealots, and originating from the notorious Judas of Galilee, breathed nothing but war, bloodshed, and rapine. This party, which was the most powerful, consisted of men of the most horrid and desperate character that can be met with in history. The more peaceable and respectable party was, therefore, obliged to take arms against those terrible incendiaries; and a dreadful civil war ensued, in which the Jews suffered more than they had hitherto done from Roman hostility.

15. The zealots, headed by Eleazer and Zecharias, two of their chiefs, after plundering and massacring all who opposed them in the country, entered Jerusalem, and took possession of the temple, from whence they often sallied out and committed the most horrid outrages in the city. The people, being roused to arms by the exhortations of the late high-priest,

Ananus, marched in a strong body against those desperadoes. The conflict was obstinate and bloody ; but at length Ananus drove them from the outer cincture of the temple into the inner courts, where he held them closely besieged. At this juncture that eloquent and treacherous demagogue, John of Gischala, who had fled from that place to Jerusalem, pretending to be in the interests of the peaceable party, was sent by Ananus to offer the zealots fair terms of accommodation ; but, instead of faithfully executing his commission, he persuaded them to call in the Idumeans to their assistance.

16. During a dreadful storm of thunder and lightning which happened one night, and was accompanied with shocks of an earthquake, the zealots, issuing unperceived from the inner court of the temple, forced the guards of the besiegers, sallied into the city, and opened the gates to twenty thousand Idumeans, who had come in consequence of their invitation. The zealots, being thus reinforced, began to commit the most horrid butcheries : twelve thousand persons, many of whom were of noble extraction, were tortured to death ; and amongst these was the ex-pontiff, Ananus, with Jesus, the son of Gamaliel, and several others, scarcely less illustrious in respect of their birth and character. Such was their inhuman cruelty, that Jerusalem and all Judea trembled at their name : none dared to lament the murder of his nearest relatives, nor even to give them burial. Those ferocious desperadoes, however, committed all their crimes under the specious pretext of zeal for the glory of God, professing that they considered it as the greatest indignity to Jehovah to submit to any earthly potentate, and declaring this to have been the only motive that induced them to take up arms, and bind themselves by a solemn oath never to lay them down, until they had either extirpated all foreign authority, or perished in the attempt. At length the

Idumeans, being ashamed of acting in concert with such horrid assassins, separated from the zealots, and returned to their own country.

17. While such was the state of things at Jerusalem, Vespasian remained an idle spectator of these direful commotions. His officers, amazed at this unusual inactivity of their general, remonstrated against the neglect of so favourable an opportunity of reducing Jerusalem; but he soon made them sensible that this inaction was the most eligible mode of effecting the conquest which they desired, since the strength of the Jews was constantly declining, in consequence of their civil wars and continual massacres, whilst his own troops remaining unbroken, would at last be able, with less difficulty and danger, to force them to submission.

18. The event demonstrated the sagacity of his conjecture, and the prudence of his measures. The zealots, after butchering all the most considerable persons of the opposite party, turned their bloody swords against one another. John of Gischala could not be satisfied whilst any other had a share in the command, and in order to render himself absolute, drew the most profligate of the zealots to his party: the other chiefs who opposed him formed another faction; and they were generally employed in skirmishing with each other, or in pillaging the poor remains of the people.

19. While this anarchy prevailed in the metropolis, a new gang of Sicarii sprung up in the country, having at their head, Simon, the son of Gorias, a bold and ambitious adventurer, a native of Gelasa. These desperate freebooters seized the strong fortress of Massada, which they made their place of retreat, and the receptacle of the plunder obtained in the surrounding country. Simon, in order to strengthen his party, dispersed a proclamation promising liberty to *all the slaves*, and great encouragements to all the

freemen, who should repair to his standard. This produced the desired effect. He soon saw his small band increased to a considerable army, and himself respected and obeyed like a monarch.

20. Simon, being now at the head of a formidable force, commenced hostilities against the zealots; but thinking himself not sufficiently strong to undertake the siege of Jerusalem, he turned his arms against Idumea, which province he conquered, and massacred all the inhabitants, except a few who escaped the carnage and reached Jerusalem in safety, although he pursued them to the gates of the city.

21. Thus Simon without, and John within, vied with each other in cruelty, and those who fell into the hands of either of those inhuman butchers, were put to death in the most merciless manner. John had hitherto tyrannized in the city with astonishing success, when a number of his own party, being unable any longer to bear his imperious domination, revolted against him, plundered his palace, and forced him to retire into the temple. But the people, apprehending that he would sally out in the night and set fire to the city, called a council, in which they resolved on a remedy worse than the disease: this was to call in Simon and his troops, to oppose those of John and the zealots. He was accordingly admitted into the city, where his chief care was to render his authority absolute. He made, however, a bold attack on John and his troops; but being repulsed, he contented himself for the present with keeping them closely besieged in the temple.

22. While Judea was thus rent by factions, the Roman empire exhibited a similar scene of confusion. After the well-known catastrophe of Nero, who, to avoid the punishment decreed by the senate, perished by his own hand, Rome had, within the space of about two years, seen three other emperors, Galba, Otho, and Vitellius, rise to the purple by the favour of the

military, and fall by revolt and assassination. Vespasian was making tremendous preparations for the siege of Jerusalem, when he was elected emperor. Josephus then reaped the benefit of his prediction : he was not only set at liberty, but honoured with many signal favours both by Vespasian and his son, Titus : he also obtained the reputation of a prophet, and was ever after held in high estimation by the Romans. The new emperor, receiving intelligence of his election being confirmed by the senate, left the best part of his troops with his son, Titus, and returned to Rome.

23. During these transactions, a new party arose amongst the Jews. Eleazer, a person of the sacerdotal order, and of great sagacity and courage, having found means to draw over to his interest a considerable number of John of Gischala's troops, got possession of the court of the priests, and kept the avenues so well guarded, that none were admitted to that part of the temple but those who came to offer sacrifices, it being chiefly by these oblations that he maintained himself and his men. John thus found himself confined to the court of the Israelites, and hemmed in by two powerful enemies, Eleazer above, and Simon below. Against the former he defended himself by his engines, throwing large stones into his court, and against the latter by sorties, destroying great quantities of corn and other provisions. Simon was master of the city, had large magazines of arms and provisions, and the greatest number of troops, his army consisting of fifteen thousand men. John was more strongly situate ; but he had only six thousand soldiers, and was forced to procure provisions by continual sorties. Eleazer had only between three and four thousand men ; but he was the most advantageously posted, and was continually supplied with provisions by the offerings brought to the temple. These three factions maintained a continual war, and there scarcely passed a day, or a night, without acts of hor-

tility. Such was the distracted state of Jerusalem when the Romans approached its walls, and the last fatal siege commenced.

Questions for examination.

CHAPTER XIII.

1. IN what year of Nero's reign did the Jewish war begin?

On what principles was it conducted?

2. From what forts, &c. were the Romans driven?

3. How far had the Jewish insurgents extended their conquests?

Where did Cestius Gallus encamp?

4. Where did he next encamp?

Whither did he drive the insurgents?

5. What might he have performed?

With what loss did he effect his retreat?

6. What was the result of the deliberations of the Jewish council?

Whither did the Christians retire?

7. Who was appointed general of the Roman forces against the Jews?

8. Where was Josephus made prisoner?

9. How did he escape death?

10. What event did he foretel to Vespasian?

11. From what circumstances might he conjecture that Vespasian would become emperor?

13. How did John of Gischala escape to Jerusalem?

14. What was the origin of the zealots?

15. Who headed the zealots?

16. How were the Idumeans introduced into Jerusalem?

What did the zealots profess? and how did they act?

17. What reasons did Vespasian assign for his inaction?

19. What encouragement did Simon hold out to those that would join him?

21. Who was admitted into Jerusalem by the Jewish council?

22. What emperors did Rome see rise and fall in two years?

How was Josephus treated when Vespasian was elected emperor?

23. What posts did Simon, John, and Eleazer, occupy?

What was the number of their forces?

Which had the strongest situation?

CHAPTER XIV.

Comprising the time of the siege of Jerusalem, from the 10th of April, to the 8th of September, A. D. 70.

Jewish rulers or demagogues.	Roman emperor.
John of Gischala.	Vespasian.
Simon, son of Gorias.	

THE perusal of this chapter will convey to our view the terrible catastrophe which terminated the political existence of the Jewish nation. But previous to the contemplation of the tragical story, a concise description of the city of Jerusalem, before and after the Babylonish captivity, may be regarded as an appropriate prelude.

1. This celebrated metropolis of Judea was situate upon several hills, of which Zion and Acra are directly opposite to each other, the former to the south, the latter to the north. Mount Zion, extending from west to east, occupied the whole southern side of the city, the western side of this hill was the highest, and

bounded by the valley of Hinnom, as the eastern was by that of Jehoshaphat, through which runs the brook Kidron. On the north, Zion was bounded and separated from Acra by another valley, called by Josephus, "The valley of the Cheese-mongers." Mount Moriah, on which Solomon erected the temple, is to the eastward, opposite to Acra.

2. The upper city stood on mount Zion, the lower on Acra: of the former, the principal quarter was called the city of David, and was seated on the western and most elevated part of mount Zion. This was a kind of fortress which inclosed the palace of that king, and probably that of Herod, which also served as a citadel. The palace of David was approached by a flight of stairs, and near it was the tomb of that monarch. At the bottom of these steps was the "house of the mighty," mentioned in the 16th verse of the 3rd chapter of Nehemiah, which, in all probability, was a guard-house to the palace.

3. As to the three palaces built by Solomon, and mentioned in the book of Kings, one of which is there described as the house where he generally resided, and the other two the palace of Pharaoh's daughter, and the house of the forest of Lebanon, they stood in the eastern part of the upper city, nearly opposite to mount Moriah and the temple, which was to the north, and with which they had a communication by a terrace carried over the intervening valley.

4. The city undoubtedly contained many other stately palaces belonging to the princes, or heads of the tribes, the courtiers, and other grandees; but of these history has not left us any description; and in regard to the streets and plebeian houses, nothing is known.

5. Jerusalem was surrounded by strong walls, and had ten gates, with many lofty towers, most of which were built by David and Solomon, and others by the succeeding kings of Judah. The situation was con-

manding and pleasant, the city sloping towards the north and east. The climate, though hot, was salubrious, and the city and its vicinity was supplied with excellent water, by many copious and perennial springs, as well as by the brook Kidron, which, although generally dry during the hot months of summer, was in the winter swelled to a river.

6. This appears to be a tolerably exact, though brief representation of the city of Jerusalem, as it stood from the reign of Solomon, to the time of its destruction by Nebuchadnezzar. And it must be observed, that when it was rebuilt after the captivity, it occupied the same situation and the same space of ground as before, which may be seen in Nehemiah's description of the ruins, and of its condition when the walls were repaired, as they were raised on the old foundations. We may, therefore, conclude, that both before the Babylonish captivity, and after the restoration, till its final destruction by the Romans, the circuit of the Jewish metropolis was about four English miles, as the measure is given by Josephus. Of its population, either before or after the captivity, history furnishes only one single document, or rather computation, that of Hecataeus, who wrote in the reign of Ptolemy Lagus, and asserts that the number of inhabitants at that time, amounted to a hundred and twenty thousand.

7. From the preceding description, it is easy to perceive that Jerusalem was strongly situate, and before the last siege it was rendered almost impregnable by labour and art. The city was surrounded by three walls of extraordinary strength, with many lofty and firmly constructed towers. The first, or old wall, had sixty of these towers, the second had fourteen, and the third eighty. The former of these walls, which was of a prodigious thickness, was raised on the high and steep mountain of Zion, and had a very deep valley beneath. The other walls were lofty and

strong in proportion ; and Josephus, who has given a particular description of the extent of the city, assigns, as already observed, thirty-three stadia, or about four English miles and a furlong, to its circuit. Besides the vast fortifications which have been mentioned, Jerusalem contained several castles, or forts, of wonderful strength, such as those of Hippicos, Phasaël, and Mariamne, which had been built by Herod the Great ; as also the royal palace, which was extremely well fortified. But the temple exceeded all the rest both in the strength of its situation, and in the firmness of its walls and contiguous buildings, which rendered it at least equal to any citadel then in the world. Yet all these advantages, with the vast quantities of arms and implements of war, were found insufficient to save a city which the Divine justice had doomed to destruction.

8. Such was the city of Jerusalem when Titus appeared before its walls. His force consisted of four Roman legions, twenty regiments of infantry and eight of cavalry, furnished by king Agrippa and several cities in alliance with Rome, besides vast multitudes of Arabs, and a number of persons of distinction from Italy and other parts of the empire, who came to acquire glory and fame under his banners.— It was now the beginning of April, and the feast of the passover drew a vast concourse of people from all quarters to Jerusalem. The Jews, therefore, were not deficient either in men, courage, or warlike engines, and arms : their only disadvantage was the want of union, discipline, and skill.

9. Titus, having approached the city, went in person to reconnoitre its situation and strength. He was accompanied by only a hundred horse, and the Jews, making a sudden and vigorous sortie, he was surrounded in a narrow defile ; so that he had no other means of escaping than by making a desperate effort, and opening a passage with his sword. Having, with

great difficulty and danger, effected his retreat, he caused his army to draw nearer to Scopas, within less than a mile of Jerusalem, and laid siege to the city in form. One legion, which had come by the way of Jericho, encamped on the mount of Olivés, which was separated from the eastern side of the town by the brook of Kidron and its narrow valley: these troops were so vigorously attacked by the besieged, that they were in danger of being cut to pieces; had not Titus, with a strong detachment, come to their rescue.

10. The three factions within the city, seeing themselves besieged by so formidable an army, began at length to think of joining in their defence against the common enemy. Their union, however, proved shortlived; for on the 14th of April, the first day of the paschal solemnity, when Eleazer had opened the gates of his court to admit the great concourse of people who came to offer sacrifices, John found means to introduce some of his men with swords concealed under their cloaks. These suddenly fell on Eleazer's party and the rest of the people, and, having filled the court with blood and carnage, took possession of the place. By this impious stratagem the three factions were reduced to two; for most of Eleazer's men being cut off, the rest, with their chief, were brought under obedience to John, who now occupied the whole temple, and commanded the valley of Kidron, while Simon was master of the city. Both made vigorous sallies against the common enemy, but in every interval of leisure, they renewed their mutual hostilities.

11. The Romans were in the meanwhile drawing still nearer to the walls, having, with great labour, levelled the ground. Titus, however, sent Josephus and some of his officers to the besieged to propose conditions of peace; but they were rejected with contempt and indignation. He then ordered his troops to destroy the suburbs, to cut down all the trees, and

use the materials in raising platforms and towers against the walls. All these works were carried on with astonishing ardour; and the Romans soon began to play their engines against the city.

12. The Jews had also a number of warlike machines, which they had taken from Cestius Gallus, when he made his precipitate retreat from Jerusalem; but they were so ignorant of their use, that they did little execution with them until they were instructed by some Roman deserters; and till then the successes which they often obtained, were chiefly owing to their frequent and resolute sorties. The Romans, who had brought all their towers and machines up to the walls, made a terrible havoc by throwing large stones, the least of which weighed nearly a hundred pounds, and these they could throw to the distance of a quarter of a mile. Three of these towers were fifty cubits high, and, being faced with iron, the Jews, after repeated attempts, found it impossible to set them on fire, although they had succeeded in burning many other of their works. The engines, therefore, being left at liberty to play against the walls, a breach was made, and the Romans effected a lodgment within the first inclosure of the city, on the 28th of April, about a fortnight after the commencement of the siege.

13. John defended the temple and the fort of Antonia, and Simon the rest of the city. The Romans advanced to the second wall, and used their battering-rams with such success, that one of the towers began to shake. The men who defended it made a signal to surrender, but at the same time sent word to Simon to be in readiness to give the Romans a warm reception on their entrance. Titus, having discovered the stratagem, played his engines with redoubled activity; and the Jews, who were in the tower, setting it on fire, flung themselves into the flames. The fall of the tower opened an entrance into the second inclosure; but Titus, being desirous

of saving the city, would not suffer any part of the wall or the houses to be demolished : the breach and the passages were in consequence left so narrow, that, Simon making a furious attack, the Romans could not effect their retreat without a very considerable loss. The besiegers were thus driven out of the city, after they had penetrated within the second cincture ; but the attacks were renewed with such vigour, that within a few days they regained their position.

14. The city, in the meanwhile, experienced all the horrors of famine, which was soon followed by a fatal pestilence. The zealots also treated the people with the greatest cruelty. They forced their way into the houses, and, if they found any victuals, often butchered the owners ; but if they met with nothing, which was generally the case, they put them to the most excruciating tortures, under the pretence that they had provisions concealed.

15. Titus, being apprized of their condition, suspended his operations for the space of four days, during which interval he caused provisions to be publicly distributed to his troops in sight of the Jews, who flocked in great numbers to the walls. He then sent Josephus again to represent to them the inevitable ruin into which they were running, by obstinately persisting in an ineffectual defence ; but he was answered only by invectives and volleys of arrows. All the effect produced by his remonstrances, was, that they caused great numbers to escape privately, and put themselves under the protection of the Romans, while the rest became only more desperate.

16. Titus, seeing all his pacific overtures rejected, caused the whole city to be encompassed with a strong wall, to prevent the zealots from either receiving any supplies, or escaping his resentment by flight ; and the work was carried on with such ardour, that the wall, although nearly five miles in circuit, was finished in three days. The situation of the unfortunate peo-

ple was now dreadful beyond all the powers of description: nothing was to be seen in the streets of Jerusalem, but heaps of the dead and the dying: all the passages were so strictly guarded by the insurgents, as to render it extremely difficult to escape out of the city, and those who were caught in making the attempt, were instantly put to death; even those who succeeded in reaching the Roman camp, were butchered by the soldiers, in consequence of a notion that they had swallowed large quantities of gold; and on this surmise, not fewer than two thousand were killed and ripped up in one night. When Titus was informed of this barbarity, he would have condemned the perpetrators to death; but they proved so numerous that he was forced to spare them. He, therefore, contented himself with issuing a proclamation throughout his army, that all who should for the future be guilty of such horrid cruelty, should be punished with death.

17. When the zealots found that neither their vigilance, nor their severities could prevent the flight of the people, they had recourse to an artful but impious expedient. They hired a number of false prophets, who spread themselves throughout every part of the city, and encouraged the remnant of the people to expect a speedy and miraculous deliverance—an imposture which proved more successful with that infatuated nation, than all their other precautions.

18. The famine continued to rage in the city with daily increasing violence; and, amongst other instances of unutterable distress, an unfortunate mother was driven to the horrible expedient of butchering her own child, and feeding on its flesh. Titus, on hearing of this shocking incident, declared his determination to bury Jerusalem under its ruins, that the sun might never more illumine with his beams so wicked a city. And, on viewing the vast number of dead

bodies which were daily thrown over the walls into the adjacent valleys, he called heaven and earth to witness, that he was not the author of the calamities which those infatuated people had brought upon themselves, by rejecting all his offers of peace.

19. About the end of July, the Romans, repeating their attacks with fresh vigour, made themselves masters of the castle of Antonia. The Jews set fire to the superb galleries which joined that fort to the temple, lest they should afford the besiegers an easy access. Titus then ordered materials to be procured for raising new mounds and terraces. But this was a work of great labour and difficulty. The environs of Jerusalem, which before the siege abounded in beautiful gardens, and orchards well stocked with fruit trees and others of various species, were already converted into a desert. Not a tree was left standing, and the Romans were obliged to fetch timber and other materials from the distance of eleven or twelve miles.

20. While the besiegers were occupied in these laborious works, the high-priest, Matthias, who had advised the people to introduce Simon into the city, was tortured and then condemned to death, with three of his sons, by that monster of cruelty, on a suspicion of holding a correspondence with the Romans. Ananias, and seventeen other persons of high rank, were also put to death by Simon, besides many others, for being detected in lamenting their deceased friends.

21. Titus, in the meanwhile had repented of his resolution of destroying the city, and again commissioned Josephus to exhort the Jews to save themselves by submission. For this purpose Josephus made use of every argument that sagacity, compassion, and patriotism could suggest, conjuring them in the most pathetic manner to prevent the destruction of their city, and the ruin of their nation, by a timely surrender. But he was answered only with execrations,

invectives, and menace ; and one day, in the midst of his exhortations and remonstrances, he received a wound in his head by a stone thrown from the battlements, which laid him senseless on the ground. The Jews instantly sallied out in order to seize him, but were prevented by the promptitude of the Romans who came to his rescue.

22. All this while, not only the zealots but many of the people were still under such an infatuation, that though the castle of Antonia was lost, and the Romans were preparing to batter the temple, they could not persuade themselves that God would suffer that sacred place to be taken by heathens, and still expected some sudden and miraculous deliverance. Titus being extremely desirous of saving the temple, Josephus was employed for the last time to reproach John for his obstinacy in exposing that magnificent structure, with the miserable remains of the people, to certain and speedy destruction. John answered him by bitter invectives, adding, that he was defending the Lord's vineyard, which could never be taken by any human force. Josephus reminded him of the horrid actions by which he had polluted both the city and temple, particularly of the seas of blood which he had shed in the sacred places, and which he proved from the ancient prophecies to be a sure sign and forerunner of their destruction. John, however, remained as inflexible as if all the prophets had been present, and assured him of a certain deliverance. A great number of the people, however, were so moved by the exhortations and arguments of Josephus, that they seized the first opportunity of escaping to the Roman camp ; and amongst them were several persons of high rank, to whom Titus gave a gracious reception.

23. At length the Roman commander, foreseeing the inevitable ruin of that superb edifice which he was so desirous of preserving, and being sufficiently near to make himself heard, spoke to John with his own

mouth, earnestly persuading him to surrender. But that miscreant chieftain and his adherents, regarding this condescension of Titus as the effect of fear rather than of generosity, became only more desperate, and forced him at last to come to those extremities which he had hitherto avoided. That the troops which were to assault the temple might have free access through the fortress of Antonia, he caused a considerable part of the wall to be demolished; but it was so strongly constructed that the work took up seven days, by which time they were far advanced in the month of July.

24. The besiegers then began their operations against the temple, by setting fire to the gallery by which it was joined to the castle of Antonia. The Jews had already destroyed about thirty feet of it in length; but this second conflagration consumed about twenty more, and the rest was easily demolished. On the 27th of July, the Jews, having filled part of the western portico with combustibles, made a show of retiring, on which the Romans immediately ascended the place by escalade. The Jews then setting fire to the combustibles, many of the assailants perished in the flames, and the rest were killed by leaping from the battlements.

25. On the following day, the 28th of July, the Romans set fire to the north gallery, which inclosed the outer court of the temple, from fort Antonia to the valley of Kidron, and thus obtained an entrance into it, and drove the Jews into the court of the priests. Titus then tried in vain for six days to batter down one of the galleries of the precinct with an helepolis: he was obliged to mount his battering rams on the terrace, which was now finished; but such was the strength of the wall, that it resisted the force of all his engines. When the Romans found that they could not succeed, either by machines or by sapping, they attempted to scale the wall, but were repulsed

with considerable loss. Titus at length ordered fire to be set to the gates, which, being covered with silver, burned the whole night, the metal dropping down as it melted; and the flames soon communicated themselves to the porticos and galleries. The next morning Titus gave orders to extinguish the fire, and called a council to determine whether the temple should be preserved or demolished. The Roman general was still inclined to spare it; although a great majority of his officers voted for its destruction, alleging that it was no longer a temple, but a fortress, and that the Jews would never be at rest as long as any part of it should be left standing. But when they found Titus bent on preserving so magnificent an edifice, against which he told them he could have no quarrel, they acceded to his opinion. The 10th day of August was then fixed on for giving a general assault. On the night of the 9th, the Jews made two desperate sorties, but were repulsed and driven back into their inclosure.

26. All the endeavours of Titus, however, could not save the temple. A Roman soldier took a blazing firebrand, and mounting on the shoulders of one of his comrades, threw it through a window into one of the apartments that encompassed the sanctuary; and the whole north side was instantly in a flame. Titus immediately gave orders that the fire should be extinguished. He called, entreated, threatened, and even struck his men, but in vain: the confusion was so great, and the soldiers were so bent on destroying what was left, that no attention was paid to his commands. When Titus perceived that all his efforts were in vain, he entered the sanctuary, where he found such rich vessels and utensils as exceeded all that he had heard by report. Out of these he saved the golden candlestick, the table of shewbread, the altar of perfumes, all of pure gold, and the volume of the law wrapped up in a rich gold tissue. On his

coming out of that sacred place, the soldiers began to plunder, tearing the gold plating from the gates and timber work, and carrying off all the costly utensils and robes, so that every one of them was enriched by the pillage: after seizing all that was valuable, they completed the destruction by setting fire to the sanctuary.

27. This scene of pillage and destruction was followed by a horrid massacre, in which many thousands perished, some by the flames, others by leaping from the battlements, but the far greatest number by the sword of the enemy, who destroyed all without any distinction of age, sex, or rank. Amongst them were upwards of six thousand persons who had been seduced to take refuge in the temple by a false prophet, who had promised them a miraculous deliverance. Some of them, after remaining five days on the top of the walls, implored the general's mercy, but were answered, that the time of pardon was past; and they were consequently put to the sword.

28. In the meanwhile the boldest and most resolute of the zealots made so vigorous a push, that, by fighting their way, they succeeded in retiring from the temple into the upper city; but finding all the avenues so well guarded as to render it impossible to escape, Simon and John sent a message to request that Titus would grant them conditions of peace. He returned for answer, that although they had been the cause of so much bloodshed and ruin, their lives should be spared if they would lay down their arms and yield themselves prisoners. They replied that they had bound themselves by the most solemn oaths never to surrender, but that they, and their adherents, would evacuate the city on condition of being permitted to retire to the mountains with their wives and children. This insolent proposal so exasperated the Roman general, that he caused a herald to give them notice to *stand to their own defence*, for not one of them should

be spared, since they had rejected his last offers of mercy. The zealots then posted themselves in the royal palace, after killing eight thousand of their countrymen who had there taken refuge; and, having fortified that position, resolved to defend it to the last extremity. The preparations for a grand attack on the upper city, especially on the royal palace, employed the Romans from the 20th of August, to the 7th of September, during which time great numbers made their escape from the zealots, and submitted to Titus. Amongst these were two priests, who informed him of a private place in the wall of the temple where were found two candlesticks, several tables and vessels all of pure gold, with many precious stones and rich garments.

29. At length the Romans began to play their engines with such execution on the zealots, that they were seized with a sudden panic, and sought safety in flight. Instead of throwing themselves into the towers of Hippicos, Phasael, and Mariamne, which were still in their possession, and so strong, that they could not be reduced except by famine, they ran with precipitation toward Siloah, designing to attack the wall of circumvallation, and force their way out of the city, which would certainly have been their best plan had it been practicable. But, being vigorously repulsed in their assault on the wall, they were forced to hide themselves in the vaults and common-sewers, where all that were found by the Romans were instantly put to the sword.

30. On the 8th of September, A. D. 70, the upper city was taken by Titus and set on fire. A terrible massacre was made of the Jews: none were spared but the most vigorous, and these were committed to the care of an officer, named Fronto, who selected the youngest and most beautiful to adorn the conqueror's triumph. Of the rest, some were sent into Egypt to be employed in the public works: great numbers

were dispersed into the cities of Syria, and other parts of the empire, to fight with gladiators, or with wild beasts on the public theatres. The number of prisoners variously disposed of amounted to ninety-seven thousand, besides about eleven thousand who were starved through neglect, or starved themselves to death through despair.

31. While the soldiers were busy in burning the remains of the city, and searching the common-sewers, where they massacred numbers of poor wretches who had concealed themselves in those places, John and Simon, the two miscreant chiefs, were taken and brought to Titus, who ordered them to be reserved for his triumph. John, being pinched with hunger, had come out from his retreat and begged his life, which was granted. Simon was suddenly seen on the ruins of the temple in a white robe and a purple cloak, imagining, perhaps, that such an unexpected and singular appearance, might terrify the superstitious Romans, and favour his escape. At the first, indeed, they were surprised, supposing him to be a spectre; but Terentius Rufus, who was left commander, seized him, and, understanding who he was, sent him to Cæsarea, to which place Titus had retired, from whence he was conveyed with his sanguinary colleagues to Rome.

32. As soon as the work of massacre and pillage was finished, Titus ordered his army to demolish the city, with all its walls and fortifications, its palaces, towers, and other edifices, which were accordingly razed to the ground. He left nothing standing but a piece of the western wall, to serve as a redoubt to the tenth legion which was left there for some time, and the three towers of Hippicos, Phasael, and Mariamne, as monuments to give future ages some idea of the strength of the city, and the bravery and skill of the conqueror. His orders were punctually executed, and Jerusalem was so completely destroyed that,

except the buildings abovementioned, no remains were left, that could point out the place where it once stood.

33. At the head of this chapter we have seen that the terrific period, which it comprises, is made to conclude at the final reduction of Jerusalem, on the 8th of September. We shall, therefore, consider what follows as a sort of appendix, relating to matters of minor importance, which occupied some short time longer. Titus had left three fortresses, which were not yet taken, namely, those of Herodion, Massada, and Machæron. The castle of Herodion was soon reduced by Lucilius Bassus, who had been appointed lieutenant of Judea; and that commander then went at the head of a great number of troops to besiege Machæron, which was a very strong place, and likely to hold out a long time. The Jews, however, offered to give up the fortress, on condition of being allowed to retire whithersoever they pleased, which being readily granted, they went and joined some of their insurgent countrymen, who had taken shelter in the forest of Jarden, and were commanded by Judas, an officer of the zealots, who had escaped from Jerusalem through one of the aqueducts of that city. Bassus advancing against them attacked and, after a desperate conflict, defeated this body of insurgents, of whom the greater number were killed, and the rest put to flight.

34. Bassus being prevented by death from putting an end to the war, his successor, Flavius Silva, collected all his forces for the attack of Massada, the only remaining fortress in the hands of the insurgents. The place was exceedingly strong both by nature and art; well supplied with arms and provisions, and defended by nearly a thousand of the Sicarii, commanded by Eleazer, a grandson of that notorious revolutionist and depredator, Judas of Galilee. Silva, having tried in vain the effect of his engines and battering-

rams, surrounded the fortress with a high and strong wall, to prevent the besieged either from escaping or receiving fresh supplies. The Sicarii, being at length driven to despair, killed their wives and their children, and then chose ten men by lot to butcher all the rest, fixing on one individual out of that number to despatch the surviving nine and himself. This desperate measure being carried into execution, the Romans, on scaling the walls, were astonished at the universal silence which prevailed in the place, when two women, who had concealed themselves in an aqueduct, came out and related the horrid catastrophe of the besieged.

35. The reduction of Massada terminated the war. The zealots, indeed, made several attempts to regain their power, especially in Egypt, where their seditious practices caused six hundred of them to be put to death, and occasioned an order from Vespasian to shut up their temple at Alexandria.

36. After the destruction of Jerusalem, Agrippa and his sister, Bernice, retired to Rome, where they were greatly favoured by Titus. That prince, indeed, was deeply enamoured of Bernice, and it is supposed that he would have espoused her, had he not found that the Romans were decidedly averse from the marriage. Agrippa was the last of the Herodian family that bore the regal title, and is supposed to have died at Rome about the seventieth year of his age, and the ninetieth of the Christian æra.

37. The triumph of Titus was extremely magnificent, being adorned with a great number of trophies brought from Jerusalem, the principal of which were those that had belonged to the temple, particularly the golden table of shewbread, the seven branched candlestick of gold; a rich and curious specimen of art, and the volume of the law covered with a costly cloth of gold tissue: the two former were, after the triumph, placed in the temple of peace, lately built by Vespasian, the last with several other superb spoils, Titus con-

veyed to his own palace. As for the two sanguinary tyrants, Simon and John, they appeared at the head of seven hundred of the most beautiful Jewish captives to adorn the triumph. Then Simon, with a rope about his neck, was dragged through the streets of Rome, and, after being severely scourged, was put to death with several of his associates ; but John, who had on his surrender obtained a promise of his life, was consigned to perpetual imprisonment. Vespasian ordered all the Jewish lands to be sold for his own use, and that all the Jews within the Roman empire should pay into the imperial treasury, the usual tribute of half a shekel, which they had formerly paid for the service of the sanctuary.

38. According to the computation of Justus Lipsius, which that celebrated writer has been at the pains to collect from the several statements given by Josephus, the number of Jews that perished in this destructive and sanguinary war, amounted to one million three hundred and fifty-four thousand four hundred and ninety, besides the multitudes that died in caves, in deserts, in common-sewers, and other places of concealment, and of whom no calculation can be made. If to all these we add the ninety-seven thousand prisoners doomed to a captivity worse than death, and eleven thousand starved in confinement, the number will amount to one million four hundred and sixty-two thousand four hundred and ninety. Of these, eleven hundred thousand are said, by Josephus, to have perished at Jerusalem by famine, pestilence, and the sword. It is easy to perceive that the population of the Jewish metropolis, which, from its extent, can scarcely be supposed to have contained above a hundred and twenty thousand inhabitants, could not have furnished so many victims ; but it must be observed, that the far greater number of the Jews at that time in Jerusalem, were strangers who were come to the passover from different countries, particularly

from those beyond the Euphrates, and had been invited to assist in defending the city. Indeed, many portions of the Jewish history show that, in the times subsequent to the Babylonish captivity, the great festivals frequently exhibited scenes of riot and insurrection, and that a great number of Jews from different countries came, on these solemn occasions, to Jerusalem for the purposes of mischief, as well as for those of religion. This vast concourse of people was the cause of the siege of that metropolis being marked with so tremendous a destruction of human life, as to stand unparalleled in the annals of the world.

We have now taken a complete and perspicuous view of the Jewish history, from the origin of that interesting nation, to the final extinction of its political existence, which has never since revived, but has remained buried under the weight of dependence and oppression, during the lapse of more than seventeen centuries; while the Jews, still existing separate and distinct from the rest of mankind, experience to this day the effects of that dire imprecation of their ancestors, that the blood of Jesus, the Messiah, should be upon them and their posterity.

Questions for examination.

CHAPTER XIV.

1. How were the hills of Zion and Acra situate?
On what hill did the temple stand?
2. On what mountains did the upper and lower city of Jerusalem stand?
3. Where did Solomon's palaces stand?
5. How was Jerusalem fortified?
What remark may be made of its situation?
Of what nature is its climate?
6. What was the population of Jerusalem in the time of *Ptolemy Lagus*?

7. How was Jerusalem fortified?
What was its circuit?
8. With what forces did Titus invest Jerusalem?
9. What was the first danger he incurred?
10. What was the conduct of the factions?
11. What were the first measures of the Romans?
12. How had the Jews procured warlike engines?
Who taught them their use?
13. What parts of Jerusalem did John and Simon defend?
Who drove the Romans out, after they had entered the city?
14. What calamities did the city experience?
How did the zealots treat the people?
16. In what time was the wall of circumvallation finished?
17. By what means did the zealots prevent the flight of the people from the city?
18. To what necessity was an unhappy mother reduced?
19. How far did the Romans fetch timber?
21. Who was sent to persuade the Jews to surrender?
22. What was the infatuation of the Jews?
23. Whom did Titus personally address?
24. How did the Romans commence their operations against the temple?
25. Who was desirous of saving the temple?
26. How was the sanctuary set on fire?
What valuable things were preserved?
27. How did the Romans treat the Jews?
28. Whither did the zealots retire?
29. How did they attempt to escape?
30. When was the upper city taken?
How were the prisoners disposed of?
31. How was Simon taken?
32. What buildings were left standing by Titus?
34. How did the Jewish garrison of Massada act?
37. What valuable spoils were exhibited at the triumph of Titus?
How were John and Simon disposed of?
38. How many Jews perished during the war?
How many perished in the siege of Jerusalem?
What circumstance caused so great a destruction of human life in that siege?

CHAPTER XV.

Exhibiting a sketch of the Jewish history, from the destruction of Jerusalem, A. D. 70, to the present time, A. D. 1820 ; with conjectures on the situation of the ten revolted tribes.

AS the Jews are still unmixed with any other nation, although dispersed into all parts of the world, it may not be uninteresting to peruse a short historical sketch of the principal revolutions which they have undergone, since the termination of their political existence.

In the preceding part we have endeavoured to account for the incredulity of the Jews in rejecting the Messiah, by displaying their notions and prejudices. The obstinacy of the succeeding generation is more astonishing. It might have been expected that the events which they had beheld, would have convinced those who survived the destruction of Jerusalem, that they had no longer to look for the coming of the Messiah, since they had seen their sacrifices, their ceremonial law, and their whole political system, buried under the ruins of their temple and metropolis.

1. This, however, was far from being the case ; for the Jews still expected this potent deliverer. Great numbers of them still remained in Judea, as well as beyond the Euphrates, and in all parts of the Roman empire. They were rigorously persecuted by Domitian and other emperors. In the reign of Trajan, and about A. D. 115, the Jews, being provoked by a long series of misfortunes, broke out into open revolt,

and retaliated their injuries with a horrid excess of cruelty. Beginning at Cyrene, a city of Lybia, where they had long been numerous and powerful, they obtained considerable advantages over the Romans, and put their forces to flight. The fugitives escaping to Alexandria, massacred all the Jews of that great and populous city. Those of Cyrene, enraged by this retaliation, and headed by a Jew, named Andrew, ravaged the whole province of Lybia, and massacred above two hundred thousand of its inhabitants. Martius Turbo, whom Trajan had sent to suppress these commotions, having collected the Roman forces, succeeded at length in subduing the insurgents, although not without many severe conflicts and great effusion of blood. And Lybia remained so depopulated, in consequence of the massacres made by the Jews, that the emperor Adrian was obliged to repeople it by sending new colonies.

2. About the same time a revolt of the Jews took place in Mesopotamia, which was not quelled without a great deal of bloodshed and carnage. But the most dreadful insurrection took place in the island of Cyprus, where the Jews butchered not less than a hundred and forty thousand of the inhabitants. This revolt was with difficulty suppressed; and the calamities inflicted by the Jews were severely retaliated.

3. These commotions, though dreadful and sanguinary, were only preludes to the grand insurrection organized by the pretended Messiah, Barchochebas, in the reign of Adrian, the successor of Trajan. Adrian treated the Jews with both contempt and severity, and even forbade them to circumcise their children under heavy penalties. These persecutions, together with their preceding misfortunes, imbittered their minds and rendered them desperate. While such was the state of the public feeling amongst the Jews, Coziba, a daring robber, resolved to turn the general discontent of his nation to his own advantage,

and formed the bold design of trying the fortune of war against the Romans. With this view he assumed the character of the Messiah, and changed his name to that of Barchochebas, which signifies "The son of the star;" or, as it is interpreted by some, "The star of Jacob." This ambitious and enterprising impostor was skilled in the art of legerdemain, and deceived the people by making a show of casting fire and flame from his mouth. He also engaged in his scheme a famous doctor of the law, named Akiba, whom Light-foot supposes to have been president of the Sanhedrim. This man, who had acquired great celebrity, proclaimed Barchochebas as the great deliverer whom the Jewish nation expected, crying out, "Behold the star which was to come out of Jacob." The plan was exactly conformable to the general notion of a conquering Messiah, who should deliver them from the Roman yoke, and restore their fallen grandeur. Barchochebas found the people ready to follow his standard; he soon mustered an army of two hundred thousand men, and made Bither, a city of Judea, the capital of his kingdom.

4. The pretended Messiah commenced hostilities with the greatest activity and vigour. Having a vast superiority of force, he drove the Roman troops every where before him, and massacred, with the most savage cruelty, all the Heathens and Christians that fell into his hands. The emperor sent a strong reinforcement to Tinnius Rufus, who commanded the Roman army in Syria, with orders to make every effort to quell so formidable an insurrection. But Adrian was not yet fully acquainted with the importance of the contest. Rufus was often beaten, and his army was almost annihilated.

5. In this dangerous state of affairs the emperor sent for Julius Severus, who was then in Britain, and appointed him chief commander in the war against the Jews. He was one of the ablest generals of whom

the Roman empire could boast, and his operations were marked with equal activity and skill. He carefully avoided any general action with the numerous army of the Jews; but he attacked them in parties, straitened them in their camps, and cut off their supplies of provisions. By these means he daily diminished their numbers and courage, and at length obliged them to retire into Bither, to which place he immediately laid siege.

6. The Jews made a vigorous defence; but at length the city was taken. Barchochebas was killed; and Akiba, being made prisoner, was, by Adrian's order, put to a most excruciating death, his skin being torn off with an iron comb or scraper. A terrible slaughter was made of the people; and many of the most distinguished persons were condemned to be burned alive.

7. Concerning the duration of this war, authors do not perfectly agree. The Jewish writers say, that it lasted three years and a half; but Basnage, after comparing various documents, thinks that it commenced, A. D. 134, and was terminated in two years. The historian, Dion, who represents it as one of the most cruel and sanguinary contests that ever stained the annals of the world, says, that the Romans sustained many bloody defeats, and lost a vast number of their best troops. As to the Jews, all historians agree that no fewer than five hundred and eighty thousand fell by the sword, besides great numbers who perished by famine and other kinds of misery: multitudes also were sold into slavery.

8. The war being terminated, Adrian rebuilt Jerusalem, or rather built a new city on the place where it once stood; although not occupying exactly the same ground, as some places were included which had formerly been left without the gates: the walls, however, were in general built upon the old foundations. This new city he called *Ælia*, from his own name,

which was *Ælius Adrianus*, and forbade every Jew to enter it under the severest penalties. In order to mortify still more that unfortunate people, whom he both hated and despised, he used the stones which had belonged to the temple in building a theatre, and erected statues of the Pagan deities in the place where that sacred edifice formerly stood: he also placed over the principal gate of the city, the figure of a hog, an animal held in abomination by the Jews. In fine, the Jewish writers affirm that their nation suffered more under this emperor, than under *Nebuchadnezzar* or *Vespasian*.

9. After this sanguinary war, and those horrible massacres, Judea was left very thinly peopled. It is, indeed, asserted by some, that *Adrian* expelled all the Jews from that province; but *Basnage* has proved this to be a mistake: they were only excluded from Jerusalem, or the new city *Ælia*. Those who remained in Judea were apparently in a poor and wretched condition; but they recovered themselves sufficiently to make a new insurrection in the reign of *Antoninus*. This emperor reduced the Jews to obedience; but he afterwards abolished many of the rigorous laws which *Adrian* had enacted against them, and restored to them the privilege of circumcision.

10. Under the succeeding emperors, their affairs gradually assumed a more favourable aspect. The laws against them were considerably relaxed; and *Septimus Severus* even promoted many of them to public offices. They were greatly favoured by *Alexander Severus*, whose example was followed by his successors; and they enjoyed security and tranquillity even in the times when Christians were rigorously persecuted.

11. *Zenobia*, the famous queen of *Palmyra*, so well known to all readers of Roman history, was a Jewess. *She was married to Odenat*, the Arabian prince of

Palmyra, who drove Sapor, king of Persia, out of Syria, ravaged Mesopotamia, and penetrated even to Ctesiphon. After the death of her consort she assumed the sovereign authority, with the title of "queen of the east." Her achievements proclaim her a woman of consummate abilities, as well as of unbounded ambition. Having turned her arms against the Romans, she made herself mistress of all Syria and Phœnicia, displayed her victorious banners in Asia Minor, and added Egypt to her other conquests. Under the protection of this princess, the Jews became exceedingly opulent and powerful in the countries over which she extended her sway.

12. Their prosperity, however, like hers was short-lived. Notwithstanding the courage and enterprising genius of Zenobia, her resources were insufficient to enable her to carry on a war against the Roman empire. After a sanguinary contest with Aurelian, one of the most warlike of the emperors, Palmyra was taken, and its celebrated queen, being made prisoner, was carried in triumph to Rome, where she was liberally treated, and resided during the remaining part of her life either in that city, or at her country seat at Tivoli. The fall of that princess was a great misfortune to the Jews of her dominions, and most of them retired into Persia.

13. The Jews were not much happier under the Christian than under the Pagan emperors. They were persecuted by Constantine : his example was followed with aggravated cruelty by his immediate successors ; and the councils, instead of promoting humanity and peace, too often excited the sovereigns to crush the wretched remains of this miserable nation. It must, however, be acknowledged, that the Jews, by their avowed aversion against the Christians, and the cruelties which they sometimes exercised upon them, provoked a severe retaliation. An edict of Constantine taxes them with stoning or burning those of

their nation who embraced Christianity, and very justly condemns to the same punishments the perpetrators of such crimes.

14. The Jews were again become very numerous and powerful in Judea, where they possessed Tiberias, and several other cities in which they did not permit any strangers to reside. Those of Diocæsarea erected the standard of revolt against Constantius, who, with some difficulty, suppressed the insurrection, and persecuted that nation with greater rigour than had been exercised by his father, Constantine. The eastern Jews, however, revenged the calamities of their brethren in the west, by exciting Sapor, king of Persia, to commence a most cruel persecution of the Christians, who, by this time, had grown numerous in his dominions.

15. The reign of Julian was favourable to the Jews. That apostate emperor, through hatred to Christianity, afforded them the most extensive protection, and not only gave them permission to rebuild the temple of Jerusalem, but furnished them with materials and money for that great undertaking. Encouraged by these evidences of the imperial favour, the Jews showed their enmity to Christianity by insulting its professors in many cities of Judea and Syria. They demolished the churches of the Christians at Gaza, Askalon, Berytus, and Damascus: the Jews of Egypt followed the example of their brethren in Syria; and the largest and most magnificent of all the Christian temples of Alexandria, was completely destroyed.

16. The Jews, encouraged and aided by Julian, began to rebuild the temple of Jerusalem; but a number of most respectable historians assert, that this great design was defeated in a miraculous manner. They relate that an earthquake overturned the new foundations, and that tremendous globes of fire issuing out of the ground destroyed the workmen, with

various other wonderful circumstances. They are supported by the authority of Ammianus Marcellinus, a Heathen writer, and an officer in Julian's army, who has left us a circumstantial and most explicit account of the whole affair. And the modern historian of "the Decline of the Roman Empire," who was certainly not very credulous in regard to miracles, seems, after an elaborate discussion of the subject, to acknowledge that the evidences of this remarkable fact are such as would, in most cases, appear satisfactory. It must, however, be observed, that as the rebuilding of the temple was not begun before Julian set out on his Persian expedition, in which he was killed, his death, and the elevation of Jovian, who was an enemy to the Jews, were sufficient to put a stop to the work without the intervention of supernatural agency. And from a consideration of these circumstances, as well as of the credulity and love of the marvellous which prevailed in those ages, some good historians and critics are inclined to suspend their belief of this miracle.

17. Under the emperors who succeeded Julian, the Jews were much more at ease than they had been under Constantine and his sons. The penal laws enacted against them, however, remained in force; and they were often exposed to partial persecutions, which their turbulence and hatred to Christianity generally contributed to excite. The city of Alexandria contained a hundred thousand Jews, who were, for the most part, men of profligate lives, and prone to sedition and mischief. Popular commotions, therefore, were common in that great city, and the sabbath-day was frequently a day of battle between them, and either the Christians or Heathens. In one of these riots they attempted to massacre the Christians; but St. Cyril, who was then bishop of Alexandria, having collected an armed force, not only suppressed the sedition, but expelled all the Jews from that city.

18. In the reign of Theodosius the II^d, the office of patriarch of the Jews was abolished. Soon after the destruction of Jerusalem, the Jews having no longer either temple or high-priest, those of the west chose for the head of their religion and the judge of their civil controversies, an officer whom they dignified with the title of patriarch, and who generally resided at Tiberias in Judea, where they established their principal academy. Their example was followed by the eastern Jews who were settled beyond the Euphrates. These chose a chief magistrate whom they styled the prince of the captivity, and whose authority was similar to that of the western patriarchs. But as the Jews of the east were more opulent and powerful than those of the west, the princes of the captivity residing at Babylon, and afterwards at Bagdad, displayed greater pomp and splendour than the patriarchs of Tiberias. The authority of these two magistrates was confined to ecclesiastical matters, with a civil jurisdiction in some minor cases over their own people. Concerning the precise time of the establishment of those two dignities, authors disagree; but Basnage, who has with great care and diligence investigated the subject, asserts that the patriarchate of the west was not established before the reign of the emperor Nerva, and fixes the date of its abolition, by Theodosius the II^d, in the four hundred and twenty-ninth year of the Christian era. In regard to the princes of the captivity, the same writer maintains that they cannot be traced any farther than to about, A. D. 200, or 220, although some assign to that office a much higher antiquity. The time of its extinction is not precisely ascertained: it is said to have been abolished during the commotions of the caliphate, in the eleventh century. Benjamin of Tudela affirms that he met with princes of the captivity in the twelfth century; but besides the little credit which can be given to that writer, who has disgraced the narrative

of his travels with so many fictions and absurdities, it is well known that, if any of these magistrates were to be found in the east at that time, they possessed only the name without any power or authority.

19. In this place it will not be amiss to say something of the Sanhedrim, that supreme council so celebrated in Jewish history. Its origin is as imperfectly ascertained as that of the patriarchs and princes of the captivity. Some refer it to the council of seventy, established by Moses, as mentioned in the 16th verse of the 11th chapter of Numbers, and suppose it to have subsisted ever since that time. But it is never mentioned in the histories of Joshua, the Judges, or the Kings; and Basnage, after an elaborate investigation of the subject, declares his opinion that the Sanhedrim was not instituted until the time of Judas, or rather of Jonathan Maccabeus. So long as Judea remained independent, this council judged all causes, and there was no appeal from its sentence; but after the Romans had conquered the country, they deprived the Sanhedrim of the power of inflicting capital punishments. The time also when this council was abolished is unknown; but it seems to have gradually dwindled to nothing after the destruction of Jerusalem.

20. From the time of Theodosius to the fall of the Roman empire, little alteration is observed in the state of the Jews. During the wars and convulsions which shivered to pieces that immense political fabric, they had undoubtedly, in all the provinces where they were settled, a share in the calamities which all subjects must experience amidst the revolutions of states and empires; but few particulars which relate to them, during those times of confusion, are come to our knowledge. It is certain, however, that soon after the subversion of the Roman empire, great numbers of Jews were found in all the kingdoms established on its ruins, and were differently treated according to the different caprices of churchmen and princes. But

none were more favourable to them than Theodoric, king of Italy, who abhorred religious persecution, and showed to the Jews greater lenity than they had ever experienced under the Roman emperors. In Italy, indeed, they have mostly been treated with lenity, under the growing power of the popes ; for although some of those heads of the church have persecuted the descendants of Abraham, the far greater number have afforded them a liberal protection.

21. Under the Greek, or Byzantine, emperors, the Jews were less happy than in Italy, being often subjected to persecution through the caprice of the sovereign, or the bigotted zeal of the clergy. It must, however, be confessed, that they often drew upon themselves the calamities which they suffered. Being deluded by an impostor, who appeared in Palestine and assumed the title of the Messiah, they revolted against the emperor Justinian, who, indeed, had exasperated them by persecution, and made a dreadful slaughter of the Christians, whom they surprised before they could take any measures for resistance. But the imperial troops soon marched against them, and severely retaliated the cruelties which they had inflicted : their leader was taken and punished with death ; and the insurgents were completely dispersed.

22. During the reign of Maurice, the Jews were favourably treated, and remained tranquil under the imperial protection. But that emperor being assassinated by Phocas, who usurped the throne, the Jews of Antioch, seizing the opportunity which this revolution afforded, took arms against the Christians. They fought with great fury on both sides, but the Jews, being the most numerous, overpowered their antagonists, whom they treated with the most horrible barbarity. Phocas, however, sent one of his generals to Antioch with a strong body of troops : the insurgents, having risked an engagement, were defeated with a terrible slaughter ; and those who were made

prisoners were punished with death, mutilation, or banishment. The emperor Heraclius, was a severe persecutor of the Jews, and amongst other edicts, which he issued against them, he prohibited any of that nation to approach within three miles of Jerusalem.

23. To trace the dispersed Jews through all their migrations would be impossible, as many of the particulars are left unrecorded. In France they were scarcely known during the time of the Roman domination, but after the establishment of the Frankish monarchy, we find them numerous in that country; and there are undeniable proofs that, in the reign of Childebert, they were settled at Paris. In the reign of Chilperic they were in an opulent and prosperous state; both in that city and at Soissons. That prince undertook to convert them by force, but desisted from the attempt when he found that, instead of making them Christians, he only made them hypocrites. But they were soon after exposed to a more cruel persecution. Dagobert, who reigned from A. D. 632, to 642, being instigated, as it is said by the Greek emperor, Heraclius, to expel the Jews out of France, was willing to counterbalance his scandalous debaucheries by a bigotted zeal for religion. He assembled the prelates who approved his pious design; and all the Jews who refused to embrace Christianity, were banished from his dominions. At what time they obtained a readmission into France is not perfectly known; but they were powerful and opulent in the reign of Charlemagne. Their riches and influence were greatly augmented under Louis le Debonnaire; and under Charles the Bald they continued in a prosperous state, although they were sometimes exposed to the effects of popular fury in particular places. Under the princes of the third race, the state of the Jews was somewhat more precarious, being sometimes in favour, and at certain periods suffering persecution.

It seems, however, that their condition was in general prosperous; for it was represented to Philip Augustus, who commenced his reign A. D. 1180, that the Jews were so rich as to possess not less than half of the city of Paris. From the time of Charlemagne they had, indeed, acquired vast wealth in France, as well as in many other countries, by their exorbitant usury; and the system was so general, that the bishops and abbots often pledged, and even sold, to the Jews the church plate and sacred ornaments. The princes had long connived at these disorders, because the usurers purchased their protection; and when their crimes were so flagrant that they could not be suffered to pass with impunity, they were punished by the confiscation of their estates to the royal treasury.

24. Philip Augustus, however, was forced, by the remonstrances of his people, to issue many edicts in order to restrain this usury, and prevent the sacrilegious sales which were so frequently made by the clergy. St. Louis, who was a bigot to his religion, persecuted all others, and particularly the Jews, whom he treated with such rigour that the pope wrote to him, enjoining him to moderate his barbarous zeal. At length, however, he expelled them from France, excepting the rich merchants who were permitted to stay, lest the trade of the kingdom should be ruined. They were readmitted by Philip the Hardy, who considered that the wealth of the kingdom, which was exhausted by the romantic expeditions of his predecessor, could not be restored by a better expedient than that of recalling the Jews, who would bring with them abundance of riches, and were more skilful than any other people in promoting the circulation of money.

25. Philip the Fair banished all the Jews about A. D. 1306, and confiscated their estates to his own use, permitting them to carry away nothing but their wearing apparel, and a certain sum of money to defray

their expenses : many of them died on the way through hunger and fatigue ; but others, more fortunate, retired into Germany. The Jews reckon this amongst their greatest calamities, and say, that the persons of their nation who were expelled from France by Philip the Fair, amounted to double the number of those whom Moses conducted out of Egypt. This is undoubtedly an exaggeration ; but it is certain that the Jews in that kingdom had been both numerous and rich, during the space of some centuries. Their exile did not continue long ; for about eight years afterward the same spirit of avarice and views of interest which had caused their expulsion, induced Louis Hutin, the successor of Philip, to permit their return on condition of their paying him a considerable sum of money. Their last expulsion from France was in the calamitous reign of Charles the VIth. In the succeeding times they have been permitted to travel, and even to reside, in that kingdom ; but it was by connivance, and not by any legal toleration, except at Metz in Lorraine, which being formerly an imperial city, the Jews, who were there very numerous, preserved their synagogue and privileges after its annexation to France. But the late revolution in that kingdom gave to the Jews, as well as to the professors of every other religion, a complete liberty of conscience ; and that indefeasible right of every human being has been confirmed by the reigning monarch, Louis the XVIIIth, so that it is become a fundamental law of the nation.

26. The period in which the Jews first entered Germany is not ascertained by historians ; but it was probably in the time of Charlemagne, or of his son, Louis le Debonnaire, as they were greatly favoured by both these emperors. It is well known that soon after that time they were very numerous in Germany, and had synagogues in most of the considerable cities, particularly in Triers, Mentz, and Cologne. In the

eleventh century great numbers of them settled in Bohemia; and, in process of time, those of Prague became very opulent, and obtained considerable privileges. Their history in Germany resembles that of their affairs in all other countries, exhibiting an incessant alternation of toleration and persecution, of prosperity and adversity. But they were never more unhappy than in the times of the crusades, for the Christians who engaged in those romantic expeditions for the recovery of the holy sepulchre, imagined that they could not commence such an undertaking with an act more acceptable to heaven, than the massacre of the descendants of those who had crucified the Redeemer. An incalculable number of Jews were butchered at Cologne, Mentz, Worms, and Spire: the annalists of Bavaria say, that twelve thousand were massacred in that country; and, it is affirmed, that the numbers which perished in Germany were incredible. But these persecutions, kindled by the crusaders, were not confined to Germany: they were felt more or less by the Jews of England, France, Spain, and Italy. Those unhappy men were often accused of improbable crimes, particularly of crucifying, or otherwise killing, Christian children, and of poisoning the fountains. But in no other part of the world were those accusations so frequent as in Germany, nor did the Jews in any other country feel more dreadfully the effects of popular fury excited by such misrepresentations. They were protected and favoured by some of the emperors and princes, although persecuted by others; yet amidst those fluctuating scenes, the Jews of Germany continued numerous: their academies flourished, and their doctors and rabbis obtained, by their learning, a high degree of celebrity. From Germany the Jews spread into Poland and Lithuania, and in those countries they have, during two or three centuries, been very numerous.

27. The introduction of the Jews into England is

supposed to have been in the reign of William the Conqueror. But they were severely treated by several of the Norman kings, besides being often exposed to the rage of an infuriate populace. At the commencement of the reign of Richard the Ist, when the crusades had inflamed the minds of the people, the Jews were massacred in the most horrible manner at London, Lincoln, and several other places. But the most shocking scene was exhibited at York, where five hundred men of that nation, who had retired with their families into the castle, in order to avoid the fury of a blood-thirsty mob, being closely besieged, killed themselves, with their wives and their children, rather than fall into the hands of the enraged Christians. The particulars of this horrid transaction are related by all the English historians, and the dreadful narrative shocks the feelings of humanity. The Jews, after being greatly oppressed by king John, and his successor, Henry the IIIrd, were banished the kingdom in the reign of Edward the Ist, A. D. 1290; and, their estates being confiscated, they were permitted to sell or carry away only their moveables. They were readmitted in the protectorate of Cromwell; and since that time they have enjoyed in England a liberal toleration.

28. Spain and Portugal, where no Jew can now reside without exposing himself to the flames of the inquisition, are the countries in which that nation once flourished more than in any other part of Europe. They were numerous in the peninsula before the subversion of the Roman empire. They were tolerated for some time under the Gothic monarchy, but at length were persecuted and expelled. As soon as Spain was conquered by the Arabians, in the beginning of the eighth century, the Jews were permitted to return, and they soon became numerous and opulent. On the division of the caliphate, A. D. 749, Abdalrahman, a prince of the

house of the Ommiades, escaping from the slaughter of his family, erected in Spain an independent monarchy. The Jews were greatly favoured by the Ommiade caliphs in the peninsula, and afterwards by the different Arabian and Moorish princes who erected their kingdoms on the ruins of that dynasty. From the tenth to the fourteenth century, when the rest of Europe, excepting the Bizantine empire, was involved in profound ignorance, learning flourished amongst the Arabians of Spain, and the Jews were not behind them in literary and scientific exertions. In the Christian kingdoms, which arose successively in Spain, they were sometimes encouraged and advanced to the highest offices of the state, as well as amongst the Arabians. But sometimes they were persecuted and expelled by different Christian princes, while they were protected and favoured by others, and they were often exposed to popular violence. They were highly favoured at the court of Alphonso the Xth, king of Castile, who began his reign A. D. 1284; and that prince employed a learned Jew, Isaac-ben-Sid, to assist him in composing his famous astronomical tables. At that time the Jews of Spain were in so flourishing a state, and had acquired so much wealth by commerce and usury, that they were remarked for the magnificence of their houses, and the splendour of their apparel and equipages. Their academies, during several centuries, were filled with students, and their learned rabbins acquired a celebrity which has descended to modern ages.

29. The reign of Ferdinand and Isabella was fatal to the Jewish nation in the peninsula. This prince and princess having by their marriage united the whole Christian part of Spain in one kingdom, endeavoured to display their zeal for religion by most cruelly persecuting the scattered remnant of Israel: seventeen thousand Jews escaped death by embracing Christianity, two thousand were burned, and great

numbers were shut up in dungeons. The persecution, indeed, was the most cruel that can be imagined.

80. The most fatal blow, however, was yet to come. Ferdinand and Isabella, having, in the beginning of the year 1492, accomplished the conquest of Grenada, the last of the Mahommedan kingdoms in Spain, immediately issued an edict of expulsion against the Jews, which was rigorously carried into effect. Mariana says that seventy thousand families abandoned their estates, and left Spain on this occasion; but the Jewish writers state the number at no less than a hundred and twenty thousand, comprising above six hundred thousand persons; and they consider it as the greatest calamity that had fallen upon their nation since the time of the emperor Adrian. Those who, for want of money, could not transport themselves out of the kingdom, were condemned to slavery. The more considerable and opulent retired to foreign countries, especially to Portugal and Italy.

81. John the II^d, king of Portugal, turned these circumstances to his own advantage, and extorted from every Spanish Jew a considerable sum of money for a permission to reside, for a limited time, in his dominions. But in Italy they were very favourably received, and met with generous treatment from pope Alexander the VIth, who, while he pretended to praise the zeal of Ferdinand for religion, and gave him the flattering title of Catholic, laughed at his folly in thus depopulating his kingdom.

82. Emanuel, king of Portugal, the successor of John, showed great favour to the Jews in the beginning of his reign; but the alliance which he contracted with Ferdinand and Isabella, by espousing the infants, their daughter, caused a complete alteration in his conduct. He not only expelled all the Jews from his dominions, but treated them with greater rigour than they had experienced in Spain; for they

were not allowed the liberty of carrying away such of their children as were above fourteen years of age.

33. In order to avoid the miseries attendant on poverty and exile, great numbers of Jews, in both Spain and Portugal, submitted to baptism, and entered within the pale of the church. But it was soon discovered that there, as well as everywhere else, persecution had produced its natural effects, and rendered them hypocrites instead of making them Christians. The new converts were distrusted by the rulers of the state, and often massacred by the mob on the most trivial occasions. Until the latter part of the last century, the inquisition was extremely watchful over those new Christians, as they were still called, though two hundred and fifty years had elapsed since the conversion of their ancestors; and, on the least suspicion, or false accusation, the ministers of that infernal tribunal often made them its victims, and enriched themselves with their spoils. They also experienced, on various occasions, the violence of popular hatred and distrust, and many of those unhappy converts were massacred both in Spain and Portugal.

34. Notwithstanding these violent and inhuman persecutions, the Jewish religion, under the disguise of Catholicism, was transmitted from generation to generation for a long space of time. Basnage asserts that it thus subsisted at the beginning of the eighteenth century: "In vain," says he, "the great lords of Spain make alliances, change their names and take ancient escutcheons: they are still known to be of a Jewish race, and many of them are Jews themselves. The convents of monks and nuns are full of them. Most of the canons and bishops proceed from this nation." There appears, indeed, to be some exaggeration in these assertions; but several authors suppose that there is more Jewish blood amongst the Spaniards and Portuguese, than amongst the people of any other country.

35. At length, however, many of the Spanish and Portuguese Jews, weary of dissembling, and harassed by the terrors of the Inquisition, retired to the Netherlands, which the tyranny of Philip the II^d had driven to revolt. After the United Provinces had established their independence, the Jews flocked in crowds, from Spain and Portugal, to Holland, where they were favourably received, and their numbers were soon increased by other migrations from Germany. A liberal toleration, and a flourishing commerce, attracted multitudes of these enterprising people to settle in the Dutch cities, where they established synagogues and academies, and those of Amsterdam, in particular, produced many learned and celebrated doctors. In that city they erected, about A. D. 1675, a large and stately synagogue, which has been greatly admired by travellers; and, before the end of the seventeenth century, the Jews became so numerous and opulent, that Amsterdam was often called the daughter of Zion, and the second Jerusalem.

36. The history of the Jews in the east is less known than that of those in the west. We have already observed the fluctuating state of their affairs in the Greek empire, till the time of the emperor Heraclius, and it appears that their condition was nearly similar beyond the Euphrates, where they were sometimes highly favoured, and at other times rigorously persecuted by the magi and kings of Persia. At the time of Mahommed's appearance they were numerous in Arabia; and, although that impostor reduced them, as well as all the rest of the Arabians, under his sceptre, he granted them a toleration, on condition of the payment of a certain tax or tribute. Under his successors, the caliphs, they also enjoyed a considerable share of tranquillity; and the Jews considered the conquests of Persia, and a great part of the eastern empire, as a signal display of the

Divine Providence in their favour. The Abassides, who overturned the dynasty of the Ommiades at Damascus, about the middle of the eighth century, were extremely favourable to the Jews; and, in the reign of the caliph Almansor, who was a lover of learning and science, their academies in the east, which had been long declining, resumed their former flourishing state. But it was in the reign of Haroun Alraschid, who ascended the throne of the caliphate A. D. 786, that the Jews were in the meridian of their glory. This prince was an eminent patron of sciences and letters; and the learned of every religion and nation were graciously received at his court. Amongst these the Jewish doctors made a conspicuous figure, and many of that nation were advanced to the highest offices and dignities. So great, indeed, were their credit and influence, that when Charlemagne sent his famous embassy to this caliph, he made choice of a Jew for his ambassador, in order to secure its favourable reception; and its success fully answered his most sanguine expectations.

37. After the death of Haroun Alraschid, the prosperity of the eastern Jews began to decline; for if they were not rigorously persecuted, they were discountenanced by several of his successors, and declared incapable of holding the high offices of the state. The caliphate also began to fall into a state of decay: the governors of provinces, and the commanders of armies, revolting against the caliphs, assumed independence, or acknowledged only a nominal subjection; and, in process of time, that vast monarchy, which had once extended from the Atlantic ocean to India, was split into a number of hostile kingdoms and principalities. To enter on the history of these revolutions would be wholly foreign to our subject. It suffices to observe, that these convulsions of the state inflicted a great deal of misery on the people, and were particularly unfavourable to the Jews, who thus

became subject to the capricious domination of a number of petty despots. It has been already observed that the dignity of prince of the captivity was abolished in the eleventh or twelfth century; and the Jews, as well as the other subjects of the caliphate, must necessarily have suffered many calamities from the violent commotions, and bloody revolutions, which accompanied and followed the subversion of that vast empire.

38. In the early part of the thirteenth century, the famous Gingis, or Zengis Khan, made astonishing conquests in Asia; and, in the year 1258, Holagou Khan, one of his successors, having made himself master of Bagdad, put Motassem, the last caliph, to death. Thus ended the illustrious house of the Abassides; and almost all Asia was ravaged by the Moguls and the Tartars. As the progress of these barbarians was everywhere marked by pillage, massacre, and depopulation, great numbers of the Jews abandoned their old settlements in those countries, and retired into Europe. It appears, however, that many remained, and found means to re-establish their affairs; so that some individuals obtained offices and dignities under those Mogul and Tartar conquerors. But we are in a great measure ignorant of the circumstances of the oriental and African Jews, during the thirteenth, fourteenth, and fifteenth centuries; for the Christians had in those times but little communication with the east; and the Jewish writers are very inaccurate historians.

39. It is certain, however, that the Jews suffered much from the rapid and desolating conquests of Tamerlane, about the beginning of the fifteenth century; but in the reign of Ishmael Sophy, king of Persia, who died A. D. 1529, they began again to lift up their heads. In the reign of Shah Abbas, which commenced A. D. 1586, and, under his successors, they were alternately favoured and persecuted; and

when the Turks wrested Bagdad from the Persians, they found in that city a considerable number of Jews, who had been settled there ever since their first dispersion.

40. The Turks, indeed, found in all the countries which they conquered a great number of Jews, especially in Greece, and at Constantinople, where they had enjoyed protection and tranquillity under the latter Greek emperors. The Ottomans have always granted them the free exercise of their religion, with many other privileges, for which they pay a certain tribute or tax.

41. From this short sketch it will be readily perceived that the history of the Jews, since their dispersion, exhibits in almost every country similar events and transactions. Alternately admitted, favoured, persecuted, and expelled, they were, during the middle ages, everywhere subjected to the caprice of princes, the bigotry of ecclesiastics, and the outrages of infuriate mobs. In order to excite the rulers and people of different countries to persecute and butcher them, they were frequently accused of poisoning the wells and fountains, and of crucifying Christian children. These improbable charges, with others still more ridiculous, were, in those ages of darkness and ignorance, generally supported by tales of fictitious miracles, and occasioned many bloody massacres, of which a disgusting detail may be seen in Basnage and other writers. The Jews also frequently drew upon themselves the vengeance of both princes and people, by their exorbitant usury, their avowed hatred of Christians, and the rebellions that were excited by their pretended Messiahs, some of whom made their appearance in every age, and almost in every country; so that until the two last centuries, they scarcely ever enjoyed any thing like a permanent tranquillity.

42. In perusing the history of the Jews, we see a striking instance of the effects which a change of

circumstances produces in the habits and dispositions of men. Before their dispersion, the Jews were never a mercantile people. Agriculture was their chief employment, and they paid the least possible attention to trade. At present almost every Jew, in every country, is engaged in some sort of traffic: the rich are merchants and bankers: the poor are retailers, mechanics, or pedlars: they neglect agriculture, and, except in Poland and Lithuania, there are very few Jews that live by cultivating the land. It therefore appears that their fluctuating fortunes, since their dispersion, have induced them to prefer commercial pursuits to the more settled employment of husbandry.

43. These considerations lead us to some observations on the national character and genius of the Jews, and on the state of literature, sciences, and arts, amongst them in the different periods of their history. Until the time of their final dispersion they were always a warlike people. It is true, that they were repeatedly conquered; but it must, at the same time, be considered that they generally had to contend with the most powerful nations in the world. In regard to arts and sciences, they do not seem to have made any great progress amongst the Jews in any period of their history. They abhorred painting and sculpture, which were in a great measure prohibited by their law; and in regard to architecture and other ornamental arts, they were inferior to their neighbours, as it evidently appears from the circumstance of Solomon being obliged to procure workmen from Tyre for the building of the temple. The barbarous and turbulent times from their egress out of Egypt, to the reign of David, were unfavourable to the culture of arts and sciences; and they do not appear to have made any great progress in the ages which elapsed from the death of Solomon to the Babylonish captivity. In literature, however, especially in poetry, they made a conspicuous, and even a splendid figure. Their writings, like those of

the other orientals, abound in bold metaphors; but they exhibit a tissue of elevated sentiments, set off with the most luxuriant and magnificent imagery. The Psalms of David, and the writings of the prophets, particularly those of Isaiah, are compositions to which scarcely any thing equal, and certainly nothing superior, is to be found in the whole range of Greek and Roman literature.

44. During their residence at Babylon, the Jews acquired a tincture of the oriental philosophy, which, being grafted in the Mosaical law, led to the formation of different sects of theologists. But their literature seems to have declined; at least, none of the productions of the Hebrew writers in succeeding ages will bear a comparison with those that were composed before the captivity. In the ages which followed their return from Babylon, we hear very little of their arts and their sciences, until the reign of Herod the Great; but it seems that their intercourse with the Greeks and the Romans had been productive of considerable improvements, especially in architecture. We do not find that Herod was obliged to rely on the ingenuity of foreign workmen for the erection of his magnificent buildings; and the strength of Jerusalem, when taken by Titus, shows that the Jews were adepts in the art of fortification.

45. Since the time of their dispersion, the learning of the Jews has been strongly tinctured with the extravagances of the oriental philosophy. Their academies, both in the east and the west, have produced many celebrated rabbins; but their writings abound with hyperboles, far fetched metaphors, and overstrained allegories; and, although they sometimes display an immense erudition, it is generally blended with the most ridiculous fables and fancies. Their astronomy was generally mixed with astrology: physic is the science in which they have chiefly excelled. But in the arts and sciences, as well as in literature,

the Jews are at present far inferior to the Christians. And it must here be observed, that although they have ever since the dispersion been almost universally addicted to commerce, they have never applied themselves to navigation, the ceremonial part of their religion being, in a great measure, incompatible with a maritime life.

46. The state and place of residence of the ten tribes of Israel that were carried away into Assyria, by Salmaneser and his son, Esarhaddon, have often been the subject of critical discussion, which has given rise to fanciful and ridiculous theories. It has even been imagined by some writers, that they migrated into Tartary, and, having passed over into America, established themselves in that continent, a supposition too absurd to need any refutation. Several travellers also affirm that the Afghans in the north-west of India, and the people of Cashmere, have a decided Jewish physiognomy, and from thence conclude that they are sprung from that nation. Indeed, Mr. Foster, a recent English traveller, says, that as soon as he entered the territory of the Afghans, he was strongly inclined to think that he had arrived in a country inhabited by Jews. If these people be really of an Israelitish origin, they are, in all probability, descended from the ten tribes; but if that be the case, they have forsaken the Mosaical, and embraced the Mahommedan religion; and this consideration renders the matter problematical. The Jesuits have also found, in the interior of China, colonies of Jews who never heard of Jesus Christ, a circumstance which shows their settlement in that country to be of a very ancient date; but they themselves are ignorant of the precise period at which it might be fixed; and, therefore, every conclusion deduced from the fact must be wholly conjectural. Baanage, after examining a great variety of opinions concerning the fate and situation of the ten tribes, concludes that they still subsist in the

Irak, or ancient Chaldea, as also in Mesopotamia, Armenia, and Persia, especially in the provinces towards the Caspian sea, and that the Jews, who are numerous in those countries, are their descendants. This is certainly the most reasonable hypothesis that can be formed on the subject; but it must also be observed, that many families of these tribes returned from Babylon with those of Judah and Benjamin, under the conduct of Nehemiah and Ezra, and also that they were greatly dispersed by the commotions which accompanied and followed the fall of the caliphate, when numbers retired into the west, and many removed further to the east. In consequence of the various dispersions and emigrations of this nation during the space of nearly eighteen centuries, the genealogies are lost, and the tribes intermixed and confounded. It is, therefore, the most probable case, that great numbers of the descendants of the ten tribes are blended with the rest of the Jews in most parts of the world, although the bulk of their posterity may still remain in the countries near the Euphrates, the Tigris, and the Caspian sea.

47. The number of the Jews in different parts of the world, at the commencement of the last century, was estimated by Basnage, at nearly three millions; and, if we consider that ever since that time they have been far more equitably treated than they formerly were, it is highly probable that they must have considerably multiplied. They are still dispersed in almost all parts of the world, especially in the Ottoman empire, Barbary, Morocco, Italy, England, Holland, Germany, Poland, and Lithuania. But the Ottoman empire may be considered as their chief rendezvous; and Constantinople contains a greater number of Jews than any other city in the world.

48. Various attempts have been made in different ages and countries to effect the conversion of the Jews, but they have, for the most part, been injudiciously

planned. Persecution, an engine horrible in the eyes of God, and calculated to irritate, rather than enlighten the minds of men, has been found ineffectual. But the spirit of toleration and lenity which happily prevails in this age, affords a hope of greater success; and attempts are now making, especially in England, to convert the Jews by kindness and instruction, rather than by harshness and persecution.

Notwithstanding, however, the general illumination of the age, there still exists, and in all probability ever will exist, amongst the vulgar of every country, a spirit of bigotry which may sometimes be roused and brought into action by trivial circumstances. Unhappily this fanatical spirit, the genuine offspring of ignorance, has, in the preceding year, one thousand eight hundred and nineteen, excited a new persecution of the Jews in Denmark and some parts of Germany, where they have been the objects of popular insult and outrage. These violences; however, have not been carried to so great a length as they frequently were in less enlightened times: some of the chief actors in these disturbances, especially at Copenhagen, as well as in some other places, have been severely punished; and from the vigorous measures adopted by the respective governments, it is to be hoped, and indeed may be confidently expected, that an effectual stop will be put to proceedings so repugnant to the principles of Christianity, and so disgraceful to civilized nations.

49. The Jews expect that the Messiah will, at his coming, deliver them from the domination of foreigners, reinstate them, by his victorious arms, in the possession of Judea, and render their nation triumphant and flourishing. It is also a general opinion amongst Christians, that the Jews will one day be restored; and this belief is founded on various prophecies of the Old Testament. But it is evident that most of these prophecies must be referred to their return from

the Babylonish captivity, and if any of them relate to a future restoration, it is not an easy matter to make the distinction. The wonderful circumstance of the Jews still remaining a distinct people after almost eighteen centuries of dispersion, into all parts of the world, seems to indicate some great design of Divine Providence in regard to that nation. An excursive imagination may ramble at pleasure in the boundless fields of conjecture ; but weak and erring man is unable to develop the plans of Omniscience. We must, therefore, be contented with knowing the past and present circumstances of the Jewish nation, without pretending to predict its future condition.

We have now been conducted through the history of this singular and interesting people, which presents to our view an object worthy of admiration, and the greatest of all moral prodigies, in its preservation amidst all its various revolutions, and the calamities through which it has passed during the lapse of more than seventeen hundred and fifty years. While so many generations have succeeded each other, and so many ages have been rolling away, kings and emperors have often employed the force of armies, the severity of edicts, and the hand of the executioner, to oppress, weaken, and destroy, the Jewish nation, and the violence of the bigotted multitude has frequently produced more tragical effects, than the tyrannical decrees of rulers. Both princes and people, Heathens, Christians, and Mahomedans, whose notions are so different in other respects, have united in their efforts to crush the Jews ; yet they still subsist, and may be numbered by millions. They have, through a long succession of generations and ages, been the victims of persecution and calamity, and waded through torrents of their own blood ; yet the bush of Moses, surrounded with flames, has always burned, and still burns without being consumed, while of the greatest monarchies that ever existed,

nothing now remains but the name. If the infidel asks us to show him a miracle as a proof of the truth of Christianity, we may answer, "Look at the Jews and you will see a miracle unceasingly continued for seventeen centuries and a half, and visible to all the world." To the Jew we may say, "Peruse the history of your own nation: view with unbiassed attention your ancient and present state: consider well the small probability that remains of a Messiah yet to come: look on the actions and sufferings of Jesus, as also on the consequences that have followed his appearance in the world: weigh all these things in the scale of impartial examination, and see whether they do not point out and characterize the Messiah foretold by the prophets."

Questions for examination.

CHAPTER XV.

1. IN what emperor's reign did the Jews first revolt? Where did the insurrection begin?
2. Where did the Jews destroy a hundred and forty thousand persons?
3. In the reign of what emperor was the grand insurrection of the Jews under their pretended Messiah, Barchochebas?
4. What Roman general reduced the Jewish insurgents?
5. What was the fate of Barchochebas? How were the chief insurgents punished?
6. How many Jews fell in that war?
7. Who rebuilt Jerusalem and called it *Ælia*?
8. From what city were the Jews excluded by the emperor Adrian?
9. What emperor promoted many Jews to offices and dignities?
10. Of what religion was Zenobia, the famous queen of Palmyra?

12. What was the fate of Zenobia ?
13. What Christian emperors persecuted the Jews ?
14. Who rebelled against Constantius ?
15. Who encouraged the Jews to rebuild the temple ?
How did the Jews at that time treat the Christians ?
16. What prevented the Jews from rebuilding the temple ?
17. How were the Jews treated under the successors of Julian ?
Who expelled the Jews from Alexandria ?
18. When was the office of patriarch of the Jews abolished ?
When was the office of prince of the captivity established and abolished ?
19. When was the Sanhedrim established ?
20. In what country have the Jews been generally protected ?
21. Under whose conduct did the Jews revolt, in the reign of Justinian ?
22. In the reign of what Greek emperor were they favourably treated ?
Who was a severe persecutor of the Jews ?
23. When were the Jews numerous and opulent at Paris ?
Who expelled the Jews from France ?
What was the state of the Jews under Charlemagne and Louis le Debonnaire ?
In what age were the bishops and abbots accustomed to pledge and sell the church plate, &c. to the Jews ?
At what period are the Jews said to have possessed the half of the city of Paris ?
24. Who persecuted and expelled the Jews from France ?
Who recalled them ?
25. What French monarch again expelled the Jews ?
When did they obtain a complete liberty of conscience in France ?
26. When are the Jews supposed to have established themselves in Germany ?
When did they settle in Bohemia ?
How were they treated at the time of the crusades ?
Of what crimes were the Jews accused ?

27. When were the Jews introduced into England?
 What befell them at York?
 When were they expelled from England?
 When were they readmitted?
28. Where is no Jew permitted to reside?
 When were they in great credit in Spain?
29. Who severely persecuted them in Spain?
30. When, and by whom, were the Jews expelled from Spain?
 How many persons were expelled?
31. By whom were they received?
32. When, and by whom, were the Jews banished from Portugal?
33. How were the converts treated?
34. How did the Jewish religion subsist in Spain and Portugal?
 In what Christian nations is there supposed to be the most Jewish blood?
35. Whither did numbers of the Spanish and Portuguese Jews retire?
 What was Amsterdam often called?
36. What was the state of the Jews under the caliphate?
 Which of the caliphs of the east were their greatest patrons?
37. What effect had the decline of the caliphate on the circumstances of the Jews?
38. What effect had the conquests of Genghis Khan, and the total subversion of the caliphate, on the affairs of the Jews?
- Whither did many of them retire?
39. What was their state under Ishmael Sophy and Shah Abbas?
40. How were the Jews treated by the later Greek emperors, and by the Turks?
41. How did the Jews often draw the vengeance of princes and people upon themselves?
42. What were the habits and character of the Jews before, and after their dispersion?
43. What progress had the Jews made in arts and sciences before the Babylonish captivity?
- What was the character of the Jewish literature before the captivity?

44. What did the Jews learn at Babylon?

What progress did they afterwards make in the arts, &c.?

45. What is the character of their literature since the dispersion?

46. Where are the ten tribes most probably to be found?

47. At what number may the Jews be at present estimated?

Where are they chiefly settled?

49. What do the Jews yet expect at the coming of the Messiah?

On what is the belief of the restoration of the Jews founded?

What do the extraordinary circumstances of the Jewish nation seem to indicate?

FINIS.







